

AMERICA

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Chronicle

Home News.—At a dramatic hearing before the Senate Sub-Committee, William B. Shearer revealed many facts concerning the lobbying activities of the shipbuilding companies. He affirmed with documents that he had been employed at a salary of \$25,000 at Geneva in 1927 to safeguard the interests of the shipbuilding companies, which, he said, were at that time nearly bankrupt. Previous to that he had been employed by the same companies for a similar activity before Congress in 1921 and subsequent to it was to have been employed in urging the fifteen-cruiser bill, but due to pressure by the State Department, which threatened to revive an ancient lawsuit, the shipbuilding companies dropped him from the payroll. During the presidential campaign he had been employed by the Republican National Committee to present merchant-marine facts to "deceive the simple Irish in Boston." In this campaign he issued, through the Committee, several violent anti-British statements. Still later, he was employed by W. R. Hearst to agitate through his papers for a merchant marine. This connection was severed when the present investigation began. At Geneva he maintained that his activities consisted in enlightening the American public on the true state of naval parity and that he did this in full cooperation with several naval officials on the American delegation. His aim at Geneva was, he said, the same as that of the delegation, namely, to secure parity

at a tonnage figure low enough to insure that the United States could and would build up to it. He also wished to avoid the mistakes of the Washington Conference when, as is well known, Lord Riddle dominated all publicity. At the end of the hearing he presented the famous "amazing secret British document," which he said was written by Sir William Wiseman, and which, however, was not made public. Thereupon the inquiry came to an abrupt end and was not to be renewed until the departure of Premier MacDonald. Mr. Shearer consistently denied that his purpose was to break the Geneva Conference and this was confirmed just before he appeared by Admiral Reeves, who denied he had ever expressed the desire that the Conference should fail.

The Senate continued its leisurely consideration of its own tariff-bill substitute for the Hawley Bill. A coalition of Democrats and insurgent Republicans maneuvered the leaders of the Senate into allowing first consideration to the administrative features of the bill. The controverted phase of these was the present law which allows the President to raise or lower the tariff according to reports made to him by the Tariff Commission. This so-called flexible-tariff clause was vigorously opposed by the Democrats on the ground that it gave to the President prerogatives in taxation which constitutionally pertain only to Congress. Thus the issue was drawn between the executive and legislative branches of the Government. Mr. Hoover's appeal to support the flexible-tariff provision failed and on October 2, the Simmons resolution abolishing it was accepted by a vote of 47-42. This defeat for the President was administered by the same group who attempted to insert the debenture clause into the Farm Relief Bill. Administration supporters professed to be depending upon the House for defeat of the Senate's action, as previously in the farm question.

Apparently tired of waiting for Congress to accept his suggestion to make inquiry into Prohibition enforcement, President Hoover on October 1 announced that he had designated John R. McNab, a prominent lawyer of San Francisco, to make a special study of Prohibition law enforcement and to formulate a plan for its betterment. The President asked the Department of Justice, the Treasury Department and his own commission on law enforcement to cooperate with Mr. McNab. It was the idea of the President that the general lines of reorganization on the administrative side were to be in the nature of centralization, placing full responsibility for both investigation and enforcement in the Department of Justice. The study is also to include methods of expediting judicial action

without considering any change in the laws themselves. The President expected to make definite recommendations to Congress at the beginning of the regular session in December.

Austria.—What had been heralded as the "march on Vienna" by the Heimwehr turned into a peaceful demonstration on September 29, when 28,000 members of the Heimwehr marched around Vienna. Though 10,000 troops were on duty to forestall any trouble, only a few minor disturbances were reported, and a few dozen Communists arrested. It would appear that the change in Government, announced on September 26, when Parliament approved Johann Schober's new Ministry, was responsible for the changed Heimwehr attitude. The new Premier in his first address to Parliament pointed out that he took office now, as in 1921, at a troublous time. He credited the Heimwehr with being composed of honest and respectable men who have no desire to overthrow the present order by violent means, but who are making demands to which, insofar as they were just and legal, the Government must give attention. "I assert," he said, "that all the forces of the State are strong and that they are at the disposal of the Government. They are quite sufficient to avoid any danger." Discussing contemplated constitutional changes which, he noted, were popularly demanded, the Chancellor explained that he was meditating a change in the mode of electing the President and extending his powers, giving him control of the army, power to dissolve Parliament, and to declare State and national emergency. He also urged a change in the method of Parliamentary election, revision of the press law, and the introduction of a law to preserve the freedom of the workers. "Peace" was to be the slogan of the nation's foreign program. From the inception of the new Government, Vienna radicals began to feel the new Chancellor's power, when the entire edition of a Viennese Communist newspaper was confiscated and its editor arrested for treason. Subsequently a Communist meeting protesting the Schober regime was energetically disbanded by the police. In consequence of the new national situation a threatened financial panic was happily averted. Meanwhile, Msgr. Seipel, former Chancellor, notified the Christian Social party, of which he is the leader, that ill health will necessitate his taking a vacation until after Christmas. It was supposed that recent attacks on him as a result of his connection with the Heimwehr and his differences of opinion with the radical Heimwehr leaders, were mainly responsible for his ill health.

China.—Press dispatches regarding both the military and political situation of the country were vague and uncertain. Nanking officials announced that the internal rebellion, reported last week, had practically and completely collapsed, though dispatches from certain quarters outside the capital noted that the Reorganizationist party was winning new adherents and successes in the field. A manifesto by the rebels, listing ten charges against the

Government, remained without any reply from Nanking. Meanwhile, the Sino-Russian impasse continued. No Government moves were made on either side, but the desultory fighting along the border continued. From the interior, reports of the continued hardship consequent on the famine, which has not abated any, were most pessimistic.

Czechoslovakia.—On September 28, as the crowning incident of the great Catholic and national celebrations of the thousandth anniversary of the martyrdom of St. Wenceslaus, the Papal Nuncio, Msgr. Ciriaci, handed to President Masaryk the Grand Cross of the Order of the Holy Sepulcher. The Grand Cross of this Order, founded in medieval times, had hitherto been reserved for Catholic sovereigns only. The day's ceremonies began with the opening of the splendidly restored Cathedral of St. Vitus, the famous landmark of Prague. The Government and the entire diplomatic corps, headed by the Papal Nuncio, took part in a ceremonial watched by thousands. German, Polish, French and Yugoslav Archbishops and Bishops were among the many distinguished guests. A salute of 151 guns marked the beginning of the ceremony.

Professor Voitech Tuka, the Slovak leader, addressed the court on September 30, in Prague, in his concluding speech at his ten-week trial on charges of high treason and complicity with Hungarian irredentists. He denied connection with the latter, insisting that he had been only seeking Slovakian autonomy. On the other hand, his case was believed to have been compromised by the extreme attitude of some of the Slovak leaders both before and during the trial. The Government claimed to have proved, by examination of the original documents on August 27, 1929, that no secret clause had ever been appended to the Slovak declaration of independence of Turčiansky Sv. Martin of October 30, 1918, stipulating that after ten years the Slovaks would be entitled to revise the conditions of their union with the Czechs. The existence of this secret clause had been one of Professor Tuka's main contentions.

Germany.—Foreign Minister Gustav Stresemann died very suddenly early on the morning of October 3, following a stroke of paralysis. The day previous he had taken an active part in negotiations looking to avert a Cabinet rupture consequent on an impasse for the amendment of the unemployment insurance law. His efforts in obtaining his party's consent not to vote on the measure were viewed as having warded off an impending crisis, since the enactment of the law would placate Chancellor Mueller, who had threatened to resign unless an agreement were reached. Dr. Stresemann, though long prominent in national affairs, rose to be one of the foremost European statesmen following the Great War, and he was generally regarded also as one of the most active of the world's peace workers. He was President of the

New
Premier's
Activities

President
Masaryk
Decorated

Tuka
Trial

Death of
Dr. Stresemann

Domestic
and
Russian
Affairs

German People's party, a member of the Reichstag, former Chancellor of the Republic, and the most widely known of the present Ministry. Born in Berlin, May 10, 1878, Dr. Stresemann before the War was one of the nation's outstanding economists and industrialists. During the struggle, as leader of the National Liberal party, he was a vigorous Nationalist. Thereafter as head of the German People's party he had much to do in directing the national policies which led to the acceptance of the Dawes plan and the making of the pact of Locarno. Only recently he had taken an active part in both The Hague Conference on Reparations and the League of Nations Assembly at Geneva.

During the Freiburg General Assembly of German Catholics, held towards the end of September in Cologne, an address by Rev. Dr. Kaas, President of the Centre

German
Catholics
and Peace

party, who was one of the outstanding speakers of the meeting, stressed the attitude of the German Catholics towards universal peace and urged upon them that they take an active part in furthering the movement. The title of Dr. Kaas' address was: "The Cultural Mission of Catholics." As reported by the N. C. W. C. News Service, the Doctor, among other things, said:

The World War became the educator of mankind and was also, we hope, the educator of Germany. We must demand a real as well as ideal basis for an assured peace. . . . For the Catholics of Germany, the cause of the World War was the corporate sin of mankind, to be expiated and remedied corporately. One must have the courage either to undertake the mission of world peace together with all those of good will, according to the doctrine and order of ecclesiastical authority, or to await future storms and catastrophes that will engulf our national culture and the existence of our State. . . .

Not to accuse but to save is our first task. Our people, having passed through an inferno of passion during and after the War, deserve not reproach but compassion.

Out of the absolute and undisciplined commercialism produced by individualistic capitalism, there has been reproduced an economic state the evils of which, in psychological reaction, produce radical socialism. Germany is standing between the dreadful thunderstorm of Eastern Bolshevism and the increasing plutocratic organization of the Western nations. The German people must be given a social and economical system that will insure homes for the ever-increasing working class, or the spirit of revolution, which is also the spirit of anti-Christianity, will endanger both Church and State.

Dr. Kaas urged Catholics to take their posts in steering the ship of State, particularly in the field of social and economic life.

Great Britain.—On September 27, Premier MacDonald left Southampton on his visit to the United States, in the hope, through personal contact, of hastening a solution of the disarmament and other problems, which are interesting both

Premier
Sails
for America

Governments. A small official party, including his daughter, Ishbel, accompanied the Premier. In a conversation with the press, Mr. MacDonald summed up his aspirations in the pithy statement: "I hope to be able to do something to narrow the Atlantic." Just before his departure, the Premier received a message from King George wishing him Godspeed and noting that the

journey "is a contribution to those happy relations between two great peoples which must be an article of faith among all men of good will."

While the Labor Prime Minister was on the high seas, conferences of both the Labor party and the Liberals were in session, the former at Brighton, the latter in Nottingham.

Included in the agenda of the Laborites was a proposal to revise the Labor Constitution, especially by provision for the creation of national associate members enrolled by the National Executive directly. In this way it was hoped that many would willingly subscribe to the Labor party through the National Executive, and particularly that the middle classes would be won to the movement. However, much opposition to the plan was evident. Among the principal speeches were those of Mr. Thomas, Lord Privy Seal and Minister of Employment, who dwelt particularly on his recent Canadian visit, and Foreign Minister Arthur Henderson, who made a telling plea for a disarmament crusade. Included in the Nottingham Convention were David Lloyd George and Ramsay Muir, who were to be among the principal speakers. The proposal of a resolution was planned, evidently aimed at a continuation of the three-party system, on the score that efficient conduct of the Government is not only practicable where the parties are balanced, but that in such a condition the party and prestige of Parliament can be restored. The Opposition, it was noted, should no longer regard the ousting of a government as its primary aim, but should do everything to facilitate the conduct of public business without foregoing the right of free and reasonable criticism.

A Foreign Office communiqué in London announced that Foreign Secretary Henderson and the Russian Ambassador to Paris, Valerian Dovgalevsky, who had been negotiating as to when, how, and under what conditions diplomatic relations between the two countries might be resumed, had finally reached an agreement. Apparently Great Britain's insistence on pledges of good conduct from Russia before consenting to exchange Ambassadors yielded to the Soviet position that relations be resumed and Ambassadors appointed before guarantees and other problems should be discussed. As outlined by the official announcement from Downing Street, the following questions will make up the agenda of the conferences to take place after the exchange of plenipotentiaries: **Firstly**, definition of the attitude of both Governments toward the treaties of 1924; **secondly**, the commercial treaty and allied questions; **thirdly**, claims and counter-claims, inter-governmental and private debts arising out of intervention and otherwise, and financial questions connected with such claims and counter-claims; **fourthly**, fisheries; **fifthly**, application of previous treaties and conventions. It was anticipated that earnest opposition to the agreement would be met with when it was submitted to Parliament for approval, though the final issue was generally thought to be hopeful.

Russia-British Agreement Drafted

Speaking at the opening of a new school in London, Cardinal Bourne stated that he had not lost hope under

the Labor Government for the settlement of the educational demands made by Catholics. Under the late Conservative Government, negotiations had, according to His Eminence, been proceeding favorably. The Cardinal explained that he had abstained from approaching the Labor Government, for "it would have been unfair for a new Government, coming into office in exceptional circumstances, to have been approached immediately on the question of the schools."

Following a breach extending as far back as 1843, the two great branches of the Scottish Presbyterian church (the Church of Scotland and the United Free Church), were formally reunited at Edinburgh on October 2. At the solemn ceremonies which marked the event the Duke of York, who is officially Lord High Commissioner to the church, represented the King, and the present and retired Archbishops of Canterbury, along with a large number of other church dignitaries were in attendance. After a procession in which 2,000 church leaders participated which began in the respective assemblies but merged as they approached St. Giles Cathedral, a service of thanksgiving was held and the moderators of the two assemblies signed the uniting act. Subsequently in a joint assembly the Rev. Dr. John White was elected to lead the new church. Meanwhile a small minority of the members of the late United Free Church who opposed reunion, in a convention in Glasgow, laid the foundations for a new dissenting body under the leadership of the Rev. John Barr, a prominent churchman and a Labor member of the House of Parliament.

Egypt.—On October 1, the Cabinet of Premier Mahmoud Pasha resigned, thus bringing to an end the dictatorship. A temporary Ministry was arranged to restore the constitutional regime and carry on until the elections on a direct universal-suffrage basis are held. Mahmoud's resignation was interpreted as a triumph for the Wafd, or Nationalist party. Though they had been agitating complete independence from British military control, it was forecast that while they would inevitably be returned to power, their leaders would not oppose the acceptance of the proposed Anglo-Egyptian treaty when a new Parliament meets. Former Premier Adly Pasha Yeaghen accepted the temporary Premiership at the request of King Fuad.

Japan.—On September 27, the Japanese Cabinet voted to accept the invitation to a Five-Power naval parley should the conference be agreed upon consequent to Premier MacDonald's visit to the United States. The day previously the nation was aroused by the announcement that Heikichi Ogawa, Minister of Railways in the Tanaka Cabinet, and Vice-President of the Seiyukai party, had been indicted and imprisoned on a charge of corruption while in office. He was accused of accepting bribes from promoters of private railway projects, and it was under-

stood that the investigation of his bank account revealed that 2,000,000 yen (\$960,000) had been paid in. It will be recalled that since the change of Ministries, in July, the Hamaguchi regime has uncovered several scandals, resulting in the arrest of many employees of the Tanaka Ministry, though Mr. Ogawa is the first member of the Cabinet itself to have been indicted. The principal of these scandals was that associated with Naoyoshi Amaoka, President of the Board of Decorations, of the Tanaka regime, now in jail in connection with the alleged sale of decorations at the time of the Imperial enthronement in 1928. To add to the dismay that Mr. Ogawa's arrest created in his party, ex-Premier Baron Tanaka, its President, died very suddenly on September 29 of a heart attack, though the previous evening he had attended an official dinner. The son of a poor Samurai, the Baron had risen by dint of ability and industry to the highest posts first in the army and then in political life. However, his Premiership disappointed his admirers, chiefly because of his readiness to advance personal friends, an imprudent Chinese policy, and a want of discretion in delicate internal matters which twice brought him into friction with the Throne's most trusted non-party advisers. —On September 30, the nation was informed that Empress Nagako had given birth to a daughter, the third to arrive in the imperial family. Princess Shigeko was born on December 6, 1925, and another daughter two years later, though she died in 1928. The Throne in consequence still continues without a lineal heir, so that Prince Chichibu remains next in line to his brother, the Emperor.

Lithuania.—Uneasiness in Kovno, the Lithuanian capital, was reported as a result of the resignation of Premier Voldemaras. The local garrison was being strengthened, for fear of trouble from the Voldemaras militia; and strengthening of Polish frontier guards on the Polish Lithuanian border was also reported on September 27. The Russian-Polish border was being carefully watched against political emigrants.

The Sociology Editor has requested the Health Commissioner of New York, Shirley W. Wynne, M.D., Dr.P.H., to contribute a series of articles on public health. The first article will appear next week. It will be followed by others, each written by a specialist, on various phases of the relation of the municipality and State to public welfare.

The Literary Editor, Francis Talbot, will offer another of his priestly experiences, this one with a slight flavor of scandal about it. It will be called "A Date for Saturday Night."

John LaFarge will write of "Two Great Converts." It will be a story of how the weariness of the world and the emptiness of science led two minds to the safe harbor of unity and truth.

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SATURDAY, OCTOBER 12, 1929

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Who Opposes Public Education?

CATHOLICS oppose secularism in education. But they do not oppose "public education." On the contrary, they favor it, work for it, sacrifice for it. And that is far more than can be said for many a ranter who shouts "Catholics oppose public education."

What is "public education"? The term is surely not synonymous with "the public-school system." Public education is the sum of all private and public agencies which have as their purpose the training of the heart, the intelligence, and the will. It includes, therefore, the great privately founded and maintained colleges, the State universities, the public and private high schools and elementary schools, the professional schools; art galleries, museums and lecture courses; the press, the stage and the moving picture, in their better aspects; symphony orchestras, dramatic and musical recitals; in brief, every agency which awakens all that is best in the individual.

Quite obviously, then, "public education" and "the public-school system" are not synonymous terms. The first is inclusive, the second particular. The public schools are merely one of a countless number of factors which, working in harmony, educate the public, and in that sense constitute "public education."

Quite as obviously, Catholics are not opposed to public education, and never have been. Their contribution to public education is seen in the great historic universities in England and on the Continent, of which all were founded under Catholic auspices, and many under a Papal charter. In the United States, Catholics contribute far more than any other group to public education. They pay a proportionate share for the founding of schools and colleges, which they cannot conscientiously patronize; in addition, they maintain by free offerings thousands of Catholic schools of all grades, from the kindergarten to the university. These schools, although they are an active factor in the education of the public, receive no State aid. The entire cost, which approximates \$100,000,000 annually, is borne by Catholics.

Further, so deep and vital is the devotion of Catholics to public education, that among them alone are found large societies of men and women who devote themselves, without recompense, to the schools and colleges. Among our non-Catholic fellow citizens, there is no parallel to our teaching Orders of men and women.

All this is sober statement of fact.

No other group in this country can make the same or similar statements. These prove beyond all possible cavil the devotion of Catholics to public education. They should shame into silence the slanderous cry, "Catholics are always opposed to public education." For wherever Catholics settle, whether in our great cities or in the desert, two institutions at once spring up. The first is the church.

At its side is the school.

The Power of the Lobby

REGARDING Senate investigations with a somewhat jaundiced eye, deeming some of them an attempt by the Senate to usurp the functions of the judiciary, we are strongly of opinion that it is time for the Senate to sift the lobbyists. These gentry are as various as Hyde Park orators. But some of them may be dangerous. Hence, as a measure of protection against improper pressure, the Senate is justified in imposing rules and regulations, and in imposing penalties for infractions.

Some lobbyists, possibly, are harmless enough. Others may be useful, and a few, praiseworthy. Even with the Congressional Library and the legislative reference service, maintained by the Government for the enlightenment of Congress, at hand, our Senators and Representatives are not omniscient. A lobbyist who can give information, which the reference service is unable to procure, can be decidedly useful. Other lobbyists, who present, clearly and accurately, the merits of legislation desired by their employers or constituents can serve a laudable purpose. If they state honestly what they know, and whom they represent, without subterfuge or false claims, and without exercising a kind of blackmail to secure support for their claims, they are to be tolerated, if not always approved and encouraged.

Difficulty has arisen in the past, however, from the lying and dishonest propaganda promoted by men of base character and baser ambition. Their purpose has not been to enlighten, but to prevent the truth from coming to light, and it is said that in their activities, they have paid small heed to the law of God or man. It is not to be thought, of course, that these individuals parade in the garb of wolves. They are chiefly objectionable because they have been able to exercise improper influence for improper ends while posing as gentlemen, scholars and Christians. Their overt acts have been uniformly in the name of patriotism, good government, and the common welfare.

A lobbyist known is a lobbyist disarmed, and what the Senate proposes to do is to know the lobbyist. The influence of a gentleman who argues most pathetically for larger navies is subject to discount, when it is discovered

that he is on the payroll of a shipbuilding corporation. Doctors of philosophy, who represent schoolbook publishers and makers of school supplies, are rightly suspect when they lobby for the Federal education bill. The motives of learned economists who plead for a lower or a higher tariff, as the case may be, may be properly weighted, when they inform the Senate of the amount of their retainer, and state who pays it.

We do not insist that the lobbyist be exterminated. All we ask is that he be analyzed and publicly tagged.

Shaking Religion at Yale

IN HIS matriculation-day sermon, President Angell told the students what they might expect at Yale. "If you have grown up quietly amid conservative social and religious practices and beliefs," he said, "you will here have your placidity shaken, not once but many times; often by your companions, more often, perhaps, by the printed page; occasionally by your teachers."

These statements should reassure the parents of Catholic boys at Yale.

If these young people have been trained in that simple child-like faith which, as Our Lord teaches, leads to life everlasting, the placidity of their religious convictions is about to be rudely shaken. They will meet with boys who, with all the ardor of inexperienced youth, preach by word and example infidelity in morals as well as in religion. They will read, and that by prescription, books which attack the Faith delivered to the Saints. Now and then, possibly, a professor, eloquent and plausible, will discourse on the shackles which religion forges on the seeking mind. It is indeed probable that the placid faith of Christian youth at Yale will be rudely shaken.

As one of the most serious duties of fathers and mothers is to protect the faith and morals of their children, Christian parents of boys at Yale must be in a quandary. To escape, yet leave the boys at Yale, is a conscience-searing problem.

To complete the record, it must be added that the scoffers will meet Christian leaders among the faculty members, "men of intelligence and learning far exceeding your own," said President Angell, "who entertain deep religious convictions and participate actively in the services of religious groups." Religious-minded students, too, are there, "recognized leaders in student affairs, both social and athletic." Of their intellectual status, nothing is said. Possibly the placidity of their religious convictions has not as yet been shaken with sufficient rudeness.

Yale, then, is a camp in which Christ is accorded no precedence over Antichrist. That impartiality may harmonize with secularism in education, but it can provide no school fit for a Christian.

Governor Gardner Speaks

THE report of an interview with Governor O. Max Gardner, of North Carolina, published in the *New York Times* for September 30, shows that this chief executive is aware of certain fundamental difficulties in

the textile industries of his State. With commendable frankness he admits that certain reforms are necessary, and thereby confounds the smiling optimists who have assumed that the textile field is barely distinguishable from an industrial Eden.

One serious difficulty, now to be faced, arises from the sudden urbanization of the State. From 1925 to 1927, more than 34,000 farmers moved to the cities to become industrial workers, and this migration at once established an overplus of workers. "The State is now suffering not only from an overproduction of tobacco," said the Governor, "but from an overproduction of labor in industry." Necessarily, readjustment has been slow, and solution of the general problem was seriously retarded by the invasion of Northern capital, eager to purchase this labor at starvation wages. Thus was the stage automatically set for war.

But the Governor is convinced that with the cooperation of capital, labor, and the State, a satisfactory program can be worked out, not overnight, but in time. We agree, provided always that the pertinent demands of justice and charity be met.

First of all, in the Governor's view, the principle that "a prosperous citizenship cannot be built on low wages," must be recognized. We trust that this common-sense assertion will commend itself to those Southern communities which thought they could assure true prosperity by enlisting foreign capital, on the promise of a cheap labor supply. Next, "a wise, sensible regulation of the hours of labor, required and permitted, especially with respect to women workers and immature workers, is essential." Thirdly, the company-housing scheme and the mill village should be abandoned, and, finally, wages in a given industry should bear a proper relation to wages paid in the same industry in neighboring and competing States. To effect this equalization a conference of Governors, workers and manufacturers is suggested.

With the Governor's denunciation of Communism as a philosophy and as a remedy for industrial disorders, we are in full accord. It is only fair, however, to observe that the Communists, whatever their ultimate purpose, did a good work in exposing to public view the grave and undoubted evils in the Carolina textile industry. But the Governor's opinion on the right of workers to form free unions is not so clear as we should like it to be. One paragraph of his interview, indeed, seems to indicate that he approves the so-called "open shop" which commonly means, in practice, a shop closed to union labor, and, in principle, a denial of the workers' right to organize for their protection.

Again, we are not prepared to accept without considerable reserve his contention that "the wages which an industry must pay must be based on earnings." No one asks capital to run an industry at a loss, for the sole purpose of supplying applicants with jobs. On the other hand, wages must be the first charge on earnings, and should capital be forced to choose between paying a living wage and shutting down, it should shut down. Otherwise we have an agency tending directly to the creation of a serf class. This the State cannot permit,

for the very reason stated by the Governor himself, "We cannot build a prosperous citizenship on low wages."

At this stage of the controversy, however, perhaps this criticism is too meticulous. We hail the invitation extended to capital, labor and the State by Governor Gardner. We fervently pray that the ensuing conferences will result in the adoption of an industrial and social program based, as it should be, on the principles of justice and fraternal charity.

Pigskin and Parchment

THE editor of our alert and entertaining contemporary, the Cincinnati *Catholic Telegraph*, recently found himself confronting what the Biler would call a "situation." A Catholic institution had favored him with "three fourteen-inch pages of mimeograph matter," and he did not know what to do with it. To make his situation all the more perplexing, he explained, "this was merely Exhibit No. 1, in an assortment from a dozen institutions, running all the way from 200 to 2,000 words," and the sole topic treated in every exhibit was the glory of the college football team. The editor was not convinced that the publication of these bulletins from the front was "necessary to the cause of Catholic education." However, if competent investigators can convince him of error, then they will be blazoned on the pages of the *Telegraph*, "even if we have to omit all the advertising columns."

With the wisdom garnered from a century of experience, the *Telegraph* will solve its problem triumphantly. From us it needs neither sympathy nor advice; but withholding advice, we cannot refrain from expressing sympathy. We feel with the editor that something is wrong, or, rather, that something is wrong about the stress laid, respectively, on the pigskin and the parchment. It is all very well for our collegians to learn whatever is to be learned about the pigskin, from the moment it is kicked off to the moment it is carried over the goal line of the opponent. But devotion to the pigskin should not outshine devotion to the parchment which the college confers upon its hard-tested scholars after four years of learned toil.

Perhaps all this noisy football publicity does not mean much. Perhaps the student who yells and shouts from the stand, while his more muscular brethren on the field try to dismember the opposing team, does not represent the soul of dear old Siwash. He is merely its discord, its utterly useless by-product. But accepting that theory, why do our colleges, without let or hindrance from the faculty, give all their publicity to the by-product of the institution?

With the beginning of September, the sporting editors of our newspapers turn to the college. But the spire of the chapel, the ivied walls of the library, interest them not. Their bright young reporters hie them to the football training camp in the pines, or along the shores of the sounding sea. Hogboom, who can kick the ball "wan mile and wan inch," as Dooley says, and the gigantic Lavinski, who in a struggle under the goal posts picked

up the man with the ball and flung him bodily over the line, now stand before the gaze of the public as the spirit of dear old Siwash. We read details touching upon personnel and costs—the coaches, attendants of various kinds, the railway fares, the training table laden with the substantial foods that make for physical well-being.

Is that dear old Siwash? Can we not have at least a line of publicity about the young fellows who came back two weeks earlier for private study? About the debating team which has a hard schedule this season—so hard, indeed, that the young men have returned three weeks earlier for research? About the new courses which Siwash proposes to offer this year, and the brilliant professors who will conduct them? About the laboratories which the college has just finished, and the superb collection of *incunabula* added to the library by a generous alumnus who hardly knows the difference between a full-back and a fumble?

Pigskin or parchment?

What is a college for?

Temperance and the Roc

WRITING to the Women's Christian Temperance Union in convention at Indianapolis last month, President Hoover observed that "since the Prohibition Amendment, too many people have come to rely wholly upon the strong arm of the law to enforce abstinence." These trusting souls should remember, thinks the President, "that temperance has its strong foundation in the conviction of the individual." Thereupon he suggests a campaign of education, so that all men may come to learn "the moral, physical, and economic benefits of temperance."

Our crime record, which costs us billions annually, should incline us to give ear to the President's counsel. But why link temperance with the Eighteenth Amendment, or enjoin it upon the people in connection with total abstinence?

The Eighteenth Amendment prohibits the manufacture, sale, and transportation of alcoholic liquors for beverage purposes. In the eye of this Amendment, then, such things as beers, wines, and whiskies, simply have no existence at all.

Therefore, they cannot be used.

How, then, can we practice temperance? For temperance certainly does not mean non-use. It means proper use.

Therefore, under the Eighteenth Amendment, temperance in the use of alcoholic beverages is quite generally impossible.

For the same reason, virtuous abstinence also becomes impossible. Not for many centuries has it been a virtue to abstain from riding in the park on a prancing roc. Today, whiskey and the roc are equally non-existent in our United States.

It is a most melancholy conclusion. But we gladly agree with the President that temperance "enforced" by a strong-armed sleuth is a poor sort of thing, and no virtue at all.

The Columbus Codex in Washington

GUY A. OURAND

NO MATTER how many years one may spend in the handling and in the consideration of old manuscripts, the feeling of veneration never fails to be present while gazing upon the handwriting of some known or unknown penman of the very long ago. Familiarity in this case most emphatically does not breed contempt.

And this feeling of reverence comes most forcefully to the foreground when holding in one's hands the 427-year-old copy of the Columbus Codex which is guarded so carefully by the Library of Congress at Washington. For this collection of the most valuable of the papers of Columbus was written while the great discoverer was in the midst of overpowering trouble and severe humiliation. Let us review very briefly the causes which led to their being written.

In 1499 while all the disloyal, turbulent and rebellious elements in Hispaniola (Haiti) were struggling to overthrow the authority of Columbus, his enemies in Spain were playing upon the King's financial needs and his avarice by representing to him that the accounts presented by Columbus of the wealth of the new countries were exaggerated and false.

To give added credence to their accusations every vessel that returned from the New World brought additional demands for money, provisions and outfits of every kind, instead of being loaded with gold, merchandise, precious stones and spices. Columbus and his brothers were reported as looking for some powerful nation or ruler as an ally, intending thereby to sever all connections with the Spanish sovereigns and the Spanish nation.

It was in vain that Columbus wrote true and detailed accounts of the affairs at Hispaniola. His letters arrived at long-separated intervals, while his enemies were there at all times on the spot clamoring against him.

Having a personal interest in the welfare of the natives of her possessions, the Queen had been repeatedly offended by what appeared to her to be a persistence on the part of Columbus in continuing to make slaves of those taken in warfare in direct contradiction to her well-known wishes. Whether Columbus was entirely to blame for sending ship after ship loaded with male and female slaves to the Old World is a debatable question and does not come within the province of this article.

Finally the demands of his enemies succeeded, and Bobadilla was dispatched to Hispaniola to investigate the charges filed against Columbus, and, if necessary, to assume the supreme authority in the island and to place Columbus himself under arrest. Don Francisco de Bobadilla was an officer of the royal household and was also a commander of a military and religious Order. He is represented as being needy, passionate and ambitious.

Bobadilla arrived at the island, and without wasting any unnecessary time on elaborate investigations, carried his instructions into execution to the full limit of his

authority. He assumed the title of Prefect; took possession of the Government establishments; seized the papers of Columbus, and various properties held by him and by his officers. Much of this wealth was distributed among the conspirators.

By order of Bobadilla, the discoverer was put in irons and confined in the fortress. This outrage to a person of such dignified and venerable appearance, and of such eminent merit, seemed for the time to check even those who sought to overthrow him. When the irons were brought forward every one present shrank from the task of putting them on the disgraced admiral. To fill up the measure of ingratitude measured out to him, it was one of his own domestics who "riveted the fetters with as much readiness and alacrity as though he were serving him with choice and savory viands."

Owing to the uncertainty of the exact date of the birth of Columbus it cannot be stated positively, but he was at least fifty-three years old at this time.

Although looking to his sovereigns for redress Columbus had no intention of diminishing the indignities thrust upon him. He refused the kindly offer of the captain of the ship to remove his chains. And so it was in fetters that Columbus and his brothers reached Cadiz in November, 1500—a miserable conclusion of his third voyage.

There seems to be no question that Bobadilla had greatly exceeded his instructions, for Ferdinand and Isabella gave orders for the instant liberation of Columbus and invited him to come to their Court at Granada. His efforts to secure restitution of his rights and property were not so successful. At the end of ten months he did, however, obtain a declaration from the sovereigns in which they fixed the extent and the manner of the indemnification to be made to him of the property of which he had been robbed by Bobadilla. In many respects the declaration fell short of what he felt to be his rights and privileges as embodied in the various grants and charters previously made to him.

Columbus wrote two memorials in which he argues this, and reviews the previous grants. But these letters and all his other efforts were ineffective. Delays and repeated disappointments threw him into despondency. He was financially embarrassed, and was often at a loss to pay the debts contracted by himself for the absolute necessities of life.

As matters grew worse Columbus became apprehensive lest the disfavor of the sovereigns should go so far as to question the validity of the original grants themselves. He expected shortly to be dispatched on another voyage, and he determined to guard against such contingencies by amplifying the evidences of his rights and by placing them in friendly hands. It is evident that the recollection of the facility with which the Queen, disregarding his positive rights, had consented two years before to appoint Bobadilla to rule over the newly found regions, made him ap-

prehensive of still worse treatment. Nor did he feel certain that in case of his death the privileges granted him would revert to Diego, his son and heir.

The legal advisers of the Crown had openly stated that "as the said Don Christopher Columbus was a foreigner and not a native or denizen, and possesses besides no domicile in the kingdom, according to the terms of the said law, this grant, although made to him and his heirs forever, is not valid, and should not be observed."

All of his grants, his defense of title, were original documents. He had these and many other valuable papers—but he possessed only one copy. He determined to have other copies made which might be placed in some secure deposit.

On January 5, 1502, Columbus summoned to his house at Seville two *alcaldes*, or magistrates, of the city and three notaries public, and he there had them transcribe thirty-five different documents which embodied what he considered a positive statement of his rights and privileges. Soon afterwards, Columbus caused nine more documents to be engrossed.

The papers in this Codex begin with a letter from Ferdinand and Isabella directing Ferdinand de Soria to remit to Christopher Columbus an authenticated copy of the letters, patents and privileges to the charge of High Admiral of Castile. Other papers confirm these various appointments of the Court. One document contains a further concession whereby Columbus's eighth of the profits was to be taken from the gross, and not as heretofore from the net, receipts. Several orders are from the King and Queen compelling Spanish merchants to sell merchandise for their expeditions at the usual prices and not at the highest possible prices as they had been doing. There is also included an authorization from Queen Isabella whereby her subjects are permitted to "go and discover other islands and mainlands in the Indies." But Columbus had this order revoked.

In this collection is the letter from Ferdinand and Isabella dated March 30, 1493, and addressed to Columbus. It was written on his return from his first voyage and bid him come to their court at once to relate his discovery of the New World. Many of the documents are connected with the permission given to persons guilty of certain crimes to settle in Hispaniola.

Four copies of these papers of tremendous historical value were made—three of them on parchment and one on paper. The copy in the Library of Congress is on parchment and consists of eighty closely written folio pages.

The Library copy concludes with this statement: "I, Martin Rodriquez, public scrivener of Seville, have made these writings, and was present at the authorization of them, in witness of which I attach my name and seal." But the name and seal are not attached. The Library copy is supposed to be the one which was to have been deposited with the original papers, and on this account authentication was not as necessary as it was with the other copies.

The copy of the Codex which the historian may see today in the Library of Congress was bought in Florence

in 1818 by Edward Everett and was in the possession of himself and his family for over eighty years subsequent to his purchase and until it came into the custody of the Library in Washington.

The New Manichee

G. K. CHESTERTON

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WHAT do the modern critics of Catholicism mean exactly, when they say (as they say over and over again hundreds of times) that true Christianity must not be sacramental, because it must be purely spiritual? There is no doubt an idea in their minds, though it is an idea that their followers do not really follow and even their critics do not really criticize. They must surely understand well enough that in the ultimate sense all religion is a thing of the spirit; and that there can be no question of putting the material actually above the spiritual.

God, who is Spirit, made matter, which is not spirit; and He has always controlled it as He originally created it. When we say that He manifests Himself through matter, or under the veil of matter, we cannot possibly be supposed to mean that He is conquered by matter or that He ceases to control it. We naturally regard this miracle as the supreme example in which He does control it.

Even these critics cannot think we mean that bread and wine do something to God. There is therefore no question, in any case, of spirituality not being supreme, or of the whole purpose being anything but spiritual. Men may believe that God cannot or does not so act; but in that case they believe that God cannot or does not so dispose of mere matter.

What such men really mean in their hearts, is that matter is not so easily disposed of. In other words, it is they who think that matter is more than spirit; that matter is stronger than spirit; that matter constitutes the real order that cannot be disturbed by spirit. In that sense, it is the unbeliever who really does believe that bread and wine control God; since he believes that what he calls the laws of nature, that is the laws of matter, as normally manifested in bread and wine, are limits from which even Omnipotence cannot escape.

If we choose to put it so, it is really he who does worship bread and wine. For he thinks there are present in them ultimate powers of resistance or rigidity, that are stronger than any power of the spirit. He is the idolator; and, in a mystical but real sense, very near to the man who worships an idol made of mud. For him the ultimate sort of force is in that sort of fact. For him Matter is Maker.

Now how far the "liberal" sceptics who grumble at any suggestion of the Sacraments really do rest on this consistent though hardly consoling philosophy, I cannot make out. But it seems to be the only really logical ground on which they can rest. It is not as a sceptic, it is not as an agnostic, that a man has any right to take this intolerant tone towards the sacramental philosophy.

For a sceptic can presumably be as sceptical about the

appearances of the material elements as about anything else. An agnostic is the last man who ought to pretend to know anything beyond the appearances of those material elements; certainly the last man to know for certain that they do *not* conceal anything in which a mystic may happen to believe. It is as a materialist, and only as a materialist, that a man can say, if he is a clear-headed man, that such mysteries behind matter are impossible or contemptible.

Nobody helps anything or anybody by merely repeating with a sort of dull violence that it is materialistic to believe in magic or that Christianity ought to be more spiritual. There is no doubt in any case about Christianity being spiritual; Protestant Christianity as well as Catholic Christianity; and Christian Science in one sense most of all.

Anything which says that spirit creates and controls matter assures the supremacy of spirit; and though we have seen some queer sort of Christians in these days, we do not often find a man saying that matter made everything and still troubling to call himself a Christian.

The question between the sacramental and the non-sacramental is not a question between the spiritual and the non-spiritual. It is a question between those who hold that the supreme Spirit may act in a certain manner towards matter, and those who think that He cannot, or must not, or probably would not, as the case may be. Given this certainty of the supremacy of the spiritual, what is the real meaning of this horror of the place and use of the material? I think it is rather curious and interesting.

I suspect that this sort of thinker is not so much a Materialist as a Manichee. In that sense, he does not think too much of matter, but rather too little. Though he may hold vaguely, in abstract metaphysics, that there is little or nothing that is not material or mechanical in origin, that is not the deep spiritual emotion that fills his soul and even his sub-consciousness. Even when materialism is his philosophy, it is not his religion. His religion is a hatred of matter.

He is the Manichee whose modern name is the Pessimist; and the one passion of his perverse intellect is the hatred of the pit from which he was digged; of the clay of which he was made; and even of the ladder by which he has climbed; especially when, in the case of such earnest evolutionists, the ladder was of rather arboreal character. All that he calls good is mind as distinct from matter, or even in antagonism to matter; he believes vaguely, perhaps, in some superior order of things in which there are only thoughts. Anyhow, he detests as a sort of degradation all connection with coarse and concrete things; both the connection that a Catholic calls healthy and that which he calls sinful; but rather especially, I think sometimes, that which the Catholic calls healthy.

I do not mean of course that this view is complete, far less conscious, in all the sorts of people of whom I speak. But I believe it is the direct or indirect origin of all their exaggerated disgust with the materialism of a miracle.

When they refuse to believe, let us say, that a miracle could be worked with the bone of a saint or the blood of a martyr, what they really mean is that the purity of heaven must not defile itself with blood and bones. When they recoil from a sacramental dogma, they do not really recoil from it because it is dogmatic and sacramental, because it is Divine and supernatural, but because it is human and common. It is on the level of such simple things as eating and drinking.

They will admit these things to be necessities, and in practice they permit a great deal of them as luxuries; but they have a perfectly sincere sense of blasphemy if it is suggested that they can be revelations. For although their own visions are too vague to be called revelations, they do really feel that any higher visions must be further and further away from hunger and thirst, from the body of man and the creation of God.

What they hate is not the supernatural but the natural. The nature of things is bad, not by accident but by design; and man only rises by escaping from reality. That is what they mean, though they do not know it, by saying that a Sacrament is not sufficiently spiritual.

I know that this heresy is not clear in the minds of the heretics. Nothing in the minds of modern heretics is clear. But when they call the sacramental imagery barbarous or disgusting; when they feel that it revolts their taste or dignity; when they class sacramentalists with savages; what is at the back of their minds is this idea that the body is too base to be redeemed, that the senses cannot be made the channels of the Sacraments, that there cannot be a complete return to the solid sanity of Eden; that anything that is spiritual must be spectral; that the only good thing is truly, in the popular phrase, the ghost of a notion; that if there be any blessing from above it rests upon a Mind but not upon a Man.

THE TOILER

There is a thing of love that I would tell—
A shy and tender thing,
But I am very busy all the day
And scarce have time to sing.

I would not have You think that I forget—
That fickle is my heart;
It hungers to stay kneeling at Your feet
And share the better part.

But work You gave me, Lord, to do, and so
I needs must go away,
But I remember that You came to me
When it was early day.

The lovely burden of You lightly lies
Against my heart and warm;
Never was sweeter guerdon, surer shield
To keep me safe from harm.

So many things of love I fain would tell—
Yet naught I say or do,
But, Lord, my weary self, when work is done,
Knows but one path—to You!

VERA MARIE TRACY.

The American at Home

JOHN GIBBONS

WHAT the game may be called when you play it in your Main Street I do not know, but in the English streets it is plain "touch" and I expect it has exactly the same rules. You touch somebody else and then before he can touch back you have to dodge away round a recognized obstacle, perhaps an old perambulator; anything will do. It is ever so simple, only somehow even in my sprightliest days I was never first-class at it, and now in my middle age I positively object to having my legs used as the obstacle.

This, however, was precisely what the children were doing as I knelt there up in the old church. A good three hours it had taken me to reach the village at all from the town in the valley below. Not that the road had been so very long. Indeed they had told me in my inn that the place was not far off and that it would be well worth the walk. Only it had been so steep, the road cut out of the sheer mountain-side simply corkscrewing round and round itself in absolute spirals. Under the noon-tide sun, too, it had been so extraordinarily hot, and the glare reflected from the late-lying snow above had been terrific. The church had attracted me, I fear, rather as a place of rest and coolness than of real devotion.

There was no service going on, but half-a-dozen old women knelt here and there in the dusk. And there were the children. Some were good enough, waiting for the most part for their elders. There was one very small girl busied with the most absolute solemnity at her devotions before an altar to her very own self. It was a minority party only interested in "touch," but sufficiently disturbing. Every couple of minutes an old lady with a face that might have belonged to the Mother of the Gracchi would rise and address the infants. "Is this the conduct," she seemed to ask, "of which the Good God would approve, to say nothing of their own mother, to whom the matter would have to be reported? And before a stranger too. In the holy church itself it is nothing less than a scandal." And the rebuke administered, she would return to her knees, and the Junior Gracchi to their "touch." My own wife, I grieve to say, is incapable of that old lady's ecstasy of devotion. But on the other hand, when she intimates to her family that such and such a course of conduct will cease forthwith, we do forthwith cease it. Here it was different and after a few minutes of it I rose and left the church.

Even then two or three of them followed me on to the steps. I suppose I was a legitimate object of curiosity, the village's very first Englishman. One infant had his finger in his mouth as he stared, and as I stared back I wondered rather hopelessly how on earth I should ever get rid of them. From a balcony opposite a woman all in red and black gazed placidly down as though I were a bit of the landscape that had been there from all time. And then a man coming briskly round the corner of the shabby little square called out in sharp Italian something

which made the children instantly disappear. "I told them to vamoose right now," he said as he looked at me. And with a prompt recognition of my Anglo-Saxondom he continued brightly with an invitation to his house to have something to drink.

Up there in that hamlet it all seemed such a startling mixture. There was a lot to tell me about the conditions of the building trade in Brooklyn, and then there were two big skin things, very badly stuffed, nailed up on the pink-washed wall, and they were wolves' paws. My host had shot them just up outside there. They went hunting quite often. He spoke quite fair English, though there were bits I did not get properly. But he was ever so pleased about meeting me and on the church steps of all places. It seemed to strike him as really funny. He kept sniggering at the idea.

By and by we went for a stroll through the hamlet. Two or three houses we called at and everyone welcomed me as a guest of honor. It was a change after "touch." Then someone said something in Italian and an idea struck my host, and off we all trooped to yet another house. Whether it was an inn or not I do not know. There was no bush outside, but the place was crowded and there certainly was a side-board with some bottles. I was obviously formally introduced and immediately a man stepped forward and welcomed me with what was clearly a little speech of ceremony. Following the others' example I took a tiny glass from the tray he offered me and raised it with what I think they spell *empressement* to the obvious principal lady, a gorgeously attired and head-dressed girl sitting enthroned in the center of the semi-circle of people.

It was all most peculiar. From the ceiling two gilded cupids looked down upon a room bare-walled but for a violent colored imitation tapestry of the Crucifixion. For the accommodation of the crowd chairs of every shape and size had obviously been borrowed from willing neighbors. On the one side sat the men, on the other the girls. Every minute or so a fresh couple would take the floor to the music of a tune played perpetually by a man with a concertina. Never before had I seen such a dance. Round and round she would go with the tiniest of tripping steps, and never a glance to spare for her partner, for the people, for anything but her own flying feet. And round and round in a larger circle outside her orbit but never touching the girl would go the man. And nearer and nearer they danced and faster and wilder the tune, and in a minute it was finished and another pair would take their places. It was the tarantelle, my friend whispered, and he and she were newly wed and so kept open house for Sundays and Feast Days of the three weeks after the marriage. They had a faked version for American tourists in the grand hotels up north Sorrento way, but here in the middle of Calabria I was seeing the real thing.

It was awfully old-fashioned, he said. For himself, he preferred the fox-trot. And indeed I was thinking that he looked ever so little out of place, a century or so too modern, his store clothes and presumably Brooklyn shoes, very shiny and very pointed, contrasting curiously with the red-and-black costumes, the heavy golden earrings, and the quaint head-dresses all around. I wasn't so sure that I liked it. Italy *très bon*. New York all right. But the mixture was scarcely a work of art.

Now what the sudden clanging of a violent bell may mean with you I do not know, but home in England it stands for something catastrophic such as the end of the permitted hours and the closing of public houses. And when the thing went off and the dancers stopped suddenly and the people stood up, I apprehended that the gaiety was over. And then the man from Brooklyn solemnly crossing himself and the rest following suit, I saw my mistake. It was the Angelus. And an instant later the concertina began all over again. Then a gentleman came in whom I think they call the *Podestà*, though why not plain mayor I do not know. But a very useful dancing leg indeed he shook.

And later on another dignitary, the priest. He blessed us all and they tried to introduce me to him. Was I a Catholic, then? He seemed most surprised about it. An Englishman, too. And then as though an idea suddenly struck him, the Father produced a paper packet from his pocket and unwrapping it passed me a little medal with the intense solemnity that might belong to a university speech-day. I could not make out the figure on it, but it seemed no Saint that I had seen before. "Local," the man from Brooklyn said something about, but I couldn't properly understand it all. But anyway I bowed and stowed the thing carefully away inside my pocket-book.

Perhaps it was half an hour later when the *Podestà* approached me with a kind of official proposal which had to be interpreted. By custom, it appeared, I was the guest of the village. This house, his own house, anyone's house was mine for the night if I would stay. If on the other hand, I thought best to go, it might be as well for me to be leaving soon. There was nothing in it, of course, eight kilometers or so, say five miles, down to the town, and a good road all the way. But for a foreigner, one would not wish him out too late in the dark and as like as not unused to mountains.

I had not thought of that before, but I thought very hard then. And within ten minutes I was off. And once away from the hamlet I wished I had thought of it earlier. At the best I'm not sure I like mountains much, and these things, towering up in treeless and naked brutality, positively appalled me at night. The clatter of my own heavy walking boots seemed the one sound in a world of silence. If I stopped for a second the stillness seemed simply eerie. Somehow the idea came to me that up there in the snow-covered vastness was something watching me, and silly as it sounds, I began to trot. From one spiral of the corkscrew road I could just pick out its fellow underneath, and it occurred to me that if I cut down across I might save a mile or so. So down I went slipping and slithering over the rocks. And when I got

there I wasn't certain for the second which way this other road ought to be running.

I think my town-bred nerves must for the minute have slipped a cog or so. As I stood a moment to get my breath back, the silence seemed more insupportable than ever with those giant peaks stretching upwards into an awful infinity. Then as I listened I seemed to catch the faintest patter of a something coming from the furthest distance. Like lightning I remembered those stuffed paws, and without shame I began to run, heavily and hopelessly as a middle-aged man will.

The townlet must be near now, it simply must. But still there wasn't a light and still I ran. Once I stumbled over an unseen stone and as I picked myself up in panic the pursuing padding sounded closer. I ran again. It must be gaining all the time. But for all my forty-odd years I had not the courage to turn round to look at what might be behind.

Now in the distance was the faintest glimmer, and I ran and ran. And as I actually reached it, the patter was at my very shoulder. "I guessed after all," said the man from Brooklyn, "it seemed kind of inhospitable not to set a stranger home. I reckoned I could pace, but you are sure some walker." As panting I stared at him I saw he had changed his shoes. The brown, pointed things had gone. These were the leather sandals and hide-laced short puttee of the mountaineer. This blend of American and Italian must produce, I thought, one of the world's finest types.

"We're in the town now," said the man from Brooklyn, and he pointed at the light above us. A kind of tiny sculpture, highly colored, and set in a niche carved out of the road-side rock. It had a wire netting over it, and an electric-light bulb fixed incongruously below it. And the figure, whatever it was, was the figure of the little medal the *parroco* up in the mountain village had given me.

I wish I knew what Saint it was, for somehow at the moment I felt intensely grateful to him.

TELEPATHY

The grey unresting sea
That clasps our rock-bound isle,
No dirge—no threnody,
Whispered to me
(I slept the while!)

The wild nocturnal wind
Chill from Atlantic waste,
Unkind! unkind!
Fled in unfriending haste,
No word for me
In slumber blind.

From quiet star-hung skies
No warning fell:
"Wake, thou unconscious one,
To a requiem knell."

In my heart a wave of pain
Syllabled one cold breath—
"In a land far away,
She trysts with Death!"

SYLVIA V. O. BRIDGE.

New Uses for Rats

GEORGE BARNARD

IT ALL happened very curiously. Sitting in my little garden one afternoon, reading newspapers for diversion from my bread-and-butter job of making them, I came across that list of questions which Thomas Edison, fortified, I think, by Henry Ford, proposed to a number of youths with the idea of giving some education to the one who showed most wisdom. The notion I thought to be quixotic, because the young man who could answer all of Edison's questions didn't seem to be nearly so much in need of education as the youngster who couldn't get a single poser right. But that is entirely by the way, and is not my business.

There were certain questions which I could not answer. I couldn't tell Edison, without reference to a book, the height of a single mountain, quite apart from the specific question of supplying the height of the particular one which Edison picked upon by the same process of reference to a book.

But when it came to something practical I found myself able to make a very pretty answer to the puzzles of the inventor. The one, for instance, about the desert island. I was to suppose myself marooned in some remote sea, and I had to raise a stone (I think it was a stone) weighing three tons. A most unique question this. One never knows when one might be cast up on a desert island and find it necessary to lift a three-ton rock. It is the sort of thing I should want to do immediately upon landing. I found a very simple way of doing that problem. Don't ask me how I proposed to do it, for in the first place I am not definitely sure that it would work, though it looked well on paper, and secondly I cannot at the moment remember the details.

It was just at that point that something happened. Very often at times of tremendous discovery some little thing has occurred, fortuitously, to clinch an argument or even to produce a great idea in some large and fertile mind ready to receive it. There was Newton and the apple, and James Watt and the kettle. Now there was myself and the rat.

A large rat walked slowly across the lawn and disappeared down a hole by a flower border.

What would Edison do, even with the advice and guidance of Henry Ford, if he were on a desert island and badly wanted to catch that rat? I am supposing that in saving himself from the wreck he did not cling to the ship's rat-trap, and that Henry had been unable to salvage his useful car.

In forming a plan to solve the problem, I must say quite frankly that I had the advantage of intense personal interest. The subject of behavior in rats was at that moment exercising itself in my mind. I had only just previously put down *AMERICA* after reading Fr. Charles I. Doyle's treatise on the emotions, stimuli and general deportment of the rat.

He was discussing a book called "The Reward Value of a Conditioned Stimulus," in which the following problem was proposed:

"Will the subject of a conditioned stimulus (the rat, that is, which has been taught a new habit) find that formerly indifferent elements in the situation which evoked his performance finally acquire an independent value that makes them effective motives or incentives in learning a new trick?"

As I pondered over this I formed my campaign against that rat. If, Mr. Edison, you think the solution to the problem the right one and that my effort qualifies me for further education, I should be glad to have a few dollars on account.

Surveying the situation I found there were three rat holes, within a distance of five yards. As a preliminary I covered them all to make sure the rat would not spoil the whole performance by walking out again. Then over one hole I built a little house of bricks, a couple of feet long, a foot high, and roofed with a board. Inside was a series of steps leading to one small outlet.

The idea here is that you can't be sure of making a rat perform a predetermined act if you leave him any liberty of choice, unless you happen to have lived among rodents and know their habits. Just outside the opening I stood a bucket (on a desert island one would have formed a vessel of foliage or anything handy); the bucket I half-filled with water; on top of the bucket I placed a piece of newspaper to cover it. This done I removed the covering from the hole under the little house, and from one other. Down the third I poured five gallons of water.

I flatter myself that the water gave the rat an incentive to study, a condition very necessary if the brute is to act intelligently. He ascended into my little house—it must have appeared like the Grand Central Terminal to him—and marched boldly up the steps. He probably wondered what he had done to merit this service, but I have no evidence of his mental attitude and am not entitled to intrude speculation upon this point into a scientific study.

However, he looked out of the little door, stepped on to the newspaper, which promptly gave way and precipitated him into the bucket. There he drowned.

I can now see my mistake from the point of view of scientific experiment. The evidential value of a dead rat in the study of behavior is practically nil. If I could have tried the same dirty trick on the same rat a second time I could have proved whether or not one is born every minute, as among humans.

In any case the same trick did not work twice, even on another rat. My wonderful trap stood around spare for a couple of days.

Soon afterwards the rats were jumping on to the rim of the bucket and using my trap as an elaborate entrance hall to the hole. That galled me somewhat.

I then placed a piece of wood on the bucket. The rats got used to treading that. Next I covered the wood with paper, and they found that served them equally well. Till one day when I slipped the board out and left only the paper. And another rat drowned himself.

I still don't quite know what I've proved, or whether I've proved anything beyond the fact that I've got rats in my garden and that I've got to think up something new and ingenious before I can expect to catch any more.

I am sure, however, that there must be some commercial value in my simple, nothing-to-go-wrong, even-a-child-can-work-it invention. I leave Mr. Edison and Mr. Ford to find out just where it lies. There may be scientific value in my inquiry into the habits of rats. I make to the world a free gift of both the contraption and the data.

Modernity in Science

G. C. HESELTINE

WHEN you read in the newspapers, as you have no doubt read several times during the past ten years, that by some ingenious method of electrolysis of mercury, or by submitting to the gamma-rays of Radium at a temperature of absolute zero and a pressure of x^{10} tons per square inch, the process of changing lead into gold has at last been discovered, you will at once realize that here you are dealing with real science and not the old alchemists' nonsense about the transmutation of metals. Whether the gold is ever produced or not does not matter in the least—you are no scientist to be hypercritical over a detail like that. On the contrary, if you venture to ask to see the gold or, *horresco referens*, question the genuineness of the great discovery, or remark glibly that a new jargon does not make a better scientist, you will be told that you are a reactionary and opposed to progress. Very likely the editor of this paper will be called to account by a reader for printing such a reactionary article as this and giving people the impression that Catholics are "opposed to science." I am not joking—it has been done often enough in my experience and it will be done again. When the really "modern" scientist, who knows things and has long ago left behind the nonsense of the past, is properly annoyed by a critical examination of his "Science," he will damn you with the most abusive term he can think of—usually "medievalist"!

Let us consider some of the most typical aspects of "Modern" Science. It has of course gone far beyond any previous age, not only in its technique, but in its method, its freedom, its daring speculation, its outspokenness, and in the absolute value of its declarations. Commonsense demands that it should reject outworn creeds and dogmas based upon the ideas of other, less well-informed ages, and belief in such documentary evidence as the Bible provides. For "modern" science with its exact measurements, its minds untrammelled by religious prejudices and inhibitions, knows more of the nature and causes of things; it has abundantly disproved the chronology of the Bible and given clear scientific explanations of most of its miracles and the origin of its errors. A modern anthropologist, finding a small piece of bone, can by skilful reconstruction declare with certitude that it belonged to a man who lived many thousands of years ago, and give a detailed account of his habitat, diet, work, religion, manners, and customs. The modern physicist can say with confidence that the atom will be broken up and he can give you a pretty vivid idea of what will happen when this is done.

Almost every day we hear the claim that some great

modern scientist has discovered, or is at last definitely on the point of discovering a means of making synthetic gold, prolonging life, renewing youth, travelling to the moon, and so forth. Modern science, in short, achieves these things, or very soon will achieve them, whilst the old alchemists and philosophers merely spun fairy tales about such impossible and obviously absurd things as the philosopher's stone, the Elixir of Life, and the Magic Carpet.

It may be observed that no new modern scientific discovery or theory is complete unless it disproves some earlier theory, kills some old belief or conception, or disposes of some common aspiration for ever. The first cry about Einstein's theory was that it contradicted Newton and, very nearly, by implication, disposed of gravity altogether; Voronoff will make the old young again, and may even cheat death; the ionic theory will show that the atom, the smallest particle of matter, is divisible and so contradict Aristotle; the most recent discoveries at Ur of the Chaldees go one better and prove that even the revolutionary scientists who proved that the Bible was a tissue of fairy-tales, were themselves wrong, and that there was a Flood after all.

It may be answered that the true scientist does not make these wild claims or condemn his predecessors. But modern science does. Modern science can only be judged by its exponents and apologists. It is true that the scientists who figure in press stunts and make arrogant claims are not the only or the best scientists we have. But they represent modern science and speak for modern science. Theirs is the only voice we hear. It is on their utterances that modern agnosticism has flourished. It is they who claim that their position as scientists gives them a right to be dogmatic in matters of philosophy. A scientist has no more claim to be heard on matters of philosophy and religion than a butcher or canned-fruit king. The assumption is that he has learned to think—which is a fallacy. He has learned the jargon of his trade. The scientist as a scientist may think in his own groove like the butcher. Thinking outside one's own groove is no more, and no less, the prerogative of the one than the other. It is no answer to say that the blowbags are not true modern scientists—they are honored by the most reputable scientific organizations in the world.

The true scientist is never modern—partly because he is rarely heard of in his own day, and partly because the processes of true science are no more "modern" or peculiar to any one age than the processes of nature which true science seeks to understand. His greatest asset is that he knows, more than most men, how little he knows. The modern scientist, on the other hand, is concerned to tell the world how much he knows. And the world usually falls for his trick of conveying his knowledge in a jargon which effectively conceals the fact that it is really ignorance. It is one of the big bluffs of "modern" science that it covers up its ignorance and knowledge alike from the public gaze by an ever-changing jargon. The modern scientist scorns the language of his predecessors, yet it does not prove that Priestley knew the less about oxygen because he called it "dephlogisticated air." An

old chemist might entitle a treatise "The serpent that eateth up its own tail," without being any less of a scientist for that. I have just happened upon an account, in a fourteenth-century manuscript commentary on the *Benedicite*, of the nature and origin of rain and dew, hoar frost, snow, and the tides, not a whit less accurate in its real meaning than the same account in modern jargon in a textbook on physical geography. To revert to Mendel again, because he was one of the world's greatest scientists, his accounts of his experiments are written in the most simple and clear language possible, beautifully free from technicalities.

If a man talks to you glibly about the "time-space continuum" or the "equilibrium of the calcium chromosphere" he may be a modern scientist; if he mentions either of these things to support his claim to wisdom on a point of philosophy he will also be a fool—a not impossible combination. If he speaks of those things as a matter of speculation, not concealing the fact that somewhere behind his theories he has supposed x to equal something unknown, for convenience; if he discloses, too, that he regards phenomena as less than that which includes and comprehends all phenomena, he may be a scientist and a philosopher—also a not impossible combination, but a rare one. He will be ashamed of "modern" science.

Education

"Going to the Dogs"

CHARLES STIMMING

COLLEGE students: raccoon coats, bulging hip-pockets, rah, rah, dances till three, speeding roadsters with painted and powdered damsels—these are some of the connotations of the term in the popular mind today. Student government suggests to many a deplorable concession by spineless faculties to the current disregard of authority, chronic rebelliousness, insufferable conceit and egotism and, as I actually saw recently in a staid magazine, "Rousseauism and semi-Pelagianism." It might not be entirely out of place to cut a slice of a college year just ended on our mental microtome, and to examine it under the microscope for the symptoms mentioned.

On Wednesday, May 29, 1929, the Student Association of the College of Arts and Sciences of Loyola University, Chicago, met for the last time in the gymnasium. On about thirty previous occasions during the school year, the nearly 450 members of this organization had assembled under their student president to discuss their campus problems, and to listen to speakers whom they had invited to address them on religious, economic, political, or scientific topics. In some of the debates, youthful feeling ran high. There were violent clashes of opinion, and on more than one occasion the meeting threatened to get beyond the control of the chair. But reason and a sense of sportsmanship always prevailed, so that an amicable settlement of the vexing problems was arrived at.

This last meeting of the year, all felt instinctively, would be dominated by friendliness and good fellowship. It was devoted to the installation of new officers, and would furnish opportunity for a tribute of regard to the seniors about to be graduated. It unconsciously epitomized what was best and finest in student government, in student thought and aspiration. As the Glee Club sang a martial air, the seniors in cap and gown, amid the tumultuous applause of their fellow-students, entered the hall and took the place of honor. The president of the Student Association, according to custom, called for the college song by the entire student body. He then proceeded with the order of business.

The first item on his list of agenda was a recommendation from the student council, the executive board of the Student Association, to adopt a motto for the association, and a code of honor. It should be mentioned that not a word of the code of honor had been suggested by any member of the faculty, that it had been discussed by the student council when no officer of the school was present, and that no member of the faculty was in the hall when this piece of business was under consideration. The code, as adopted, follows:

"We acknowledge the responsibility our presence in college places upon us. Spiritually, physically, and intellectually we are the better for having come to college. Whom can we thank for being here? We must start now and never cease thanking the person or persons as a result of whose sacrifices we are here. But most of all, we must show our appreciation by making the most of this opportunity.

"We are at a Catholic college. We should have some distinguishing mark that will identify us at once as *Catholic* college students. We are really Catholic students if we work for Christ's glory, if we try to become like Him, and if we take part in some endeavor that promotes His interests.

"Our classmates need our help physically, intellectually, and spiritually. We must help our classmates by cheering their efforts, and by participating ourselves on the athletic field; we must aid them develop their intellectual talents; we must encourage and assist them to be true to Christ.

"We should participate in an extra-curricular activity. We can thus make practical the discussion of the classroom, train ourselves, and round out our education.

"We need intelligent guidance. We will be better for it—better in self-control—better in brain power. We must realize that this guidance, this discipline is helping us and we must welcome it like men.

"Our professors are our friends. They want us to advance, to develop. They will sacrifice themselves to help us. We must treat them as we would treat friends.

"We are being prepared to lead an active, useful life in the world. We should by this time have arrived at definite principles and aims, civic and social, for the realization of Catholic ideals.

"The world will expect a return from us when we graduate. Loyola's greatest pride must be her graduates. We must not disappoint these reasonable expectations."

So far the code. The motto recommended is the well-known command of Solon repeated by Aeschylus, "Rule only after learning to obey." The code and motto were adopted by the student body as a matter of course. They express ideas with which the members had become familiar through the workings of the Student Association and they did not call for discussion.

The retiring president then made his farewell address. He thanked the students for their cooperation to which he attributed the achievements of their student government. It had stimulated, organized and systematized student activities. It had successfully handled explosive problems, had reduced friction and promoted harmony and cooperation between the student body and the faculty, between various groups within the student body. It had promoted scholarship, and through its committee on initiative, had attracted to Loyola the attention of educators throughout the country. It had helped to preserve and promote the spiritual and religious ideals of the school.

"The average generation of college students," the president remarked, "may for convenience' sake be put at three years. From this fact it must be apparent that character of the student body may be in a constant flux. From year to year its ideals may modify, its goals change. But year to year our student government must go forward, despite the fact that many freshmen each year must be initiated into its workings. Now there is only one rock upon which this or any other student government may founder, and this is the conception that the student government is a means of uniting the students for protection against the faculty. This conception has no place in a college-student government. How ridiculous it is on the face of it, that we should pay tuition to engage in a four-year struggle with professors to gouge our education from them. This is the bogey of all student governments—this conception of the professor as the arch-enemy and never as the willing friend of the student."

The newly elected officers were installed, and the new president, in an appropriate talk, dwelt mainly upon his confidence in the intelligence of the student body. He pointed out that it was only because of this intelligence, and the cooperation which it promised, that he could look for any achievement, any progress. He expressed the thanks of the student body to the seniors for the services they rendered the Student Association, "the Campus Commonwealth," during the four years of their membership. He called on the president of the senior class for a word of farewell. The spokesman of the graduating class tried to communicate to his fellow-students the feeling of satisfaction that he entertained on having completed four years at a Catholic college. He expressed regret that he could not view college training when in freshman year from the senior angle, and summed his parting advice in the words "Hit your books hard and stay here four years."

Senior representatives of the various activities were then presented to the student body. The Prefect of the Sodality emphasized that, although he had engaged in many activities throughout his college career, none had brought him the thrill of satisfaction that his work in the

Sodality had earned for him. He pleaded with his fellow-students to "develop further the work of the Sodality and do all in your power to make the Student Spiritual Leadership Convention, that will be held at Loyola a few weeks from now, worthy of our school." The musical activities had their speaker, debating, dramatics, and the fraternities were represented, and the star guard on the football team urged for greater participation in sports by the entire student body.

I believe this meeting, the business that was contracted, the talks that were made, to be a fair index of Catholic student feeling and thought throughout the United States. Here the verve, the awareness, the enthusiasm of the student body expressed itself, unhampered as it was by the pessimistic calculations of an older and shrewder generation. I say the younger generation expressed itself, not at any goading or because of any coaching by the faculty, but because it saw things in that light, and stood up and said so. Here was evidence that Christian principles and Christian viewpoints can become part of the fiber of a student makeup. It can stimulate and control student initiative and the student desire for liberty and self-expression. Internal compulsion can replace external coercion.

If this is "going to the dogs," give us more of it and good speed!

Economics

"The Road to Plenty"

M. P. CONNERY

THE educational program of Messrs. William Tru-
fant Foster and Waddill Catchings, of the Pollak Foundation for Economic Research, has proceeded to the point where they have summed up their economic theory in their book entitled "The Road to Plenty." The Lawyer in the extended dialogue in the book is made to say:

As I understand it, our Plan calls for a separate Federal Board, which shall itself gather and measure the data best adapted to show the adequacy of the flow of consumer income, using, however, for its own purposes, the wealth of data gathered by other agencies. Having thus collected the needed information, the Board shall advise the Government how to use it as a guide in all fiscal matters. The Board itself, guided in the same way, shall determine when certain expenditures are to be made, which already have been provided for by Congress, under a policy of long-range planning of public works. Thus the Board, both through its own acts and its published reason for its acts, will provide private business with the needed leadership.

The Business Man in the discourse, representing the authors, continues:

The next point concerns the volume of money in circulation. If the indexes ever show the need of a re-enforced consumer demand, which cannot be met without additional Government expenditures, the Board must have the power to bring about such expenditures out of funds previously accumulated for the purpose, or out of loans which involve an expansion of bank credit. This feature of the Plan is essential; because Government expenditures can do little to meet the needs, if all the money which the Government spends in a given period is collected as taxes in the same period.

The authors rightly believed it necessary to preface their summary by piecemeal discussion through nearly 200 pages. Hence it is not likely that the average reader has any definite impression from the mere reading of the quoted paragraphs, which it is the purpose of this paper to explain.

The unquestioned aim of Messrs. Foster and Catchings is to prevent general unemployment. They recognize, however, that sporadic unemployment in specific industries is unpreventable.

Their theory is that general unemployment is occasioned by the fact that at times there is not enough "consumer income" to buy all the products of industry at a price that will induce the capitalists to continue their investing. The authors want to increase "consumer income" sufficiently to buy all consumable products that are on the market, at such a profitable price that capitalists will continue investing in industry. But it must be remarked here, that it is not proposed that real wages be increased, or even that money wages be raised in order to bring about "the adequacy of the flow of consumer income." What is meant is (just as in a war) that an abundance of money should be passed out to those in "unproductive" employments, under the direction of the Government, in building canals and in various public undertakings, whenever there appears to be a threatening of excessive unemployment, as evidenced in the first slackening of industry. The representation that "consumer income" would be increased is thus easily misunderstood, and the proposal resolves itself merely into a regulation of Government expenditures as private business is dull or is prosperous.

As it is not generally understood that "consumer income" is normally sufficient to buy all commodities produced, and at a price profitable to the manufacturer, an explanation is required. A manufacturer pays out a certain sum for raw materials and wages, and sells the finished product at a price which contains those charges plus a profit, actual or estimated. If he spends his profit—either actual, or a loan he may get from his bank based, to a degree, on his estimated profit—in putting an addition on his plant, then the gross receipts from his product have gone to consumers, though some of the consumers were building the addition to the factory. And, of course, the manufacturer's personal expenditures reach the pockets of other consumers. This may be said to be the normal condition. In other words, a manufacturer's real profit is not in money, but in the extension of his physical capital, plus, of course, the expenses of his personal living.

But perhaps the manufacturer does not want to increase his equipment for producing goods. Other producers are in like mood. They fear a business depression or they withhold their capital expenditures, waiting for excessive profits. In this case, the only money, substantially, with which to buy goods is the amount given to the factory workers and the producers of raw material. Those engaged in the building trades, being without their regular quantity of work and money, are therefore unable to help buy the entire commodity product, except at such a low price that the owners of the commodities (capitalists) re-

fuse to sell, in anticipation of better conditions. Then, since the entire product is not being sold, the factories curtail production or close entirely.

The proposal of Messrs. Foster and Catchings is to guard against the growth of unemployment, by obtaining through Government statistics the trend of business at regular and frequent intervals, and the organization of a board of control, as outlined in the first paragraph quoted. Then, when it is ascertained that the manufacturer is loath to spend all the money he receives above a proper reserve, the Government is to start passing out money for public works to be erected, for example, by those who ordinarily would be building an addition to the factory. Thus there comes to the consumers enough money to buy all the product.

What is the prompting of Messrs. Foster and Catchings? It is the poignant pain that men feel as they conceive of the agonies of the unemployed. If their remedy were the only one, probably it would be ethical that most workers should be made suffer to a bearable degree, rather than that some great number suffer intensely. For the whole proposition of increasing "consumer income" throws all the burden on workers, and not a particle on capitalists. This, however, must necessarily be so. But it is claimed by the authors of the Plan that there may be little need of excessive Government operations, and thus but little burden on the workers, because the manufacturers, being trustful of the efficacy of the proposed remedy, will not be so fearful of continuing their expansion of capital. Thus they will afford a continuous flow of "consumer income" sufficient to buy all the current product, at a profit satisfactory to the capitalists.

But there are other means of preventing general unemployment. Let capital exploit labor by investing abroad; instead of erecting new factories at home, let these be built in Ireland, Russia and Japan. After those countries are well "capitalized," then there is Asia and Africa, South America and the North Pole. The capitalists do not wish to operate more factories here than will afford them their reasonable rate of interest, by reinvesting their capital in the community that is responsible for its production.

The authors of "The Road to Plenty" are aware of this other means of preventing unemployment, and they say, in their book entitled "Money":

They maintain that this country normally has an output about fifteen or twenty per cent in excess of all it consumes of its own products and of those of other countries combined, and that its prosperity depends on permanently sending this surplus abroad at a money profit. If this argument is valid, it follows that the only way that all the nations of the earth can be prosperous at the same time is by disposing of the world's surplus over an air line to Mars, or to some other planet that must be forced to bear the burden of this world's superabundance.

There is still another means of preventing unemployment, drastic and therefore "impractical." Let the capitalists understand that they must keep their capital at home, where it belongs; let them earn what they can in the home market in fair competition, without any subsidy in the form of "increased consumer income," and the

resultant will be the true rate of interest, which is nil. When foreign investments are proscribed and no Government subsidy available, all capital will have to work in order to maintain its original value, though the managers of industry, such as Henry Ford, may make great earnings. Mr. Ford, strangely enough, having questioned the justification of interest in his *Dearborn Independent*, now, no doubt unwittingly, makes his great contribution to the sole cause for "pure" interest—foreign investments.

With Scrip and Staff

REPLYING to the delegates who had discussed his report at the twelfth session of the International Labor Conference which took place at Geneva from May 30 to June 21, Mr. Albert Thomas, Director of the International Labor Office, pointed out the need of a spirit of social justice as a means of progress. He concluded his speech as follows:

We may perfect our methods; we may develop and simplify the procedure of the Conference; by our inquiries we may endeavor to reduce economic barriers, we may accelerate the process of ratification. In reality, however, all that seems to me vain, if in the Organization in general, and in each of the individual States, the soul of the Organization, the real concern for social justice, does not develop.

This is an impression which I gained from my visit to the Far East. I saw certain marvelous examples of material civilization. In many countries I saw tangible proof of the benefits of material progress in general, and I said to myself, when I saw what this progress amounted to under certain circumstances, that it was of remarkably small importance in the political and moral relations between countries. Social progress in itself, the realization of all the reforms of which I spoke a little while ago—would it be sufficient to prevent disunion and animosity between races, hatred between races, hatred between employers and workers of these different races? I returned from my voyage with the profound conviction that in order to combat certain dangerous theories, it is absolutely essential to oppose one faith to another.

His point of view was still more clearly given by an interesting comparison.

I might be content to direct this Organization like a Conference in which there would be present simply the representatives of Governments desiring only to maintain a balance of power or the respect of individual sovereignties, but this is not how I have understood my task. I regard this Organization as a meeting-place of men capable of aspiring towards a single ideal: men capable of acting for the benefit of all humanity; and it is in this spirit that our work goes on from day to day.

If I may venture to define my attitude by a comparison, allow me to profit by my experience during my recent visit to the Far East and to quote you a page of Confucius which has greatly impressed me. Someone said one day to the philosopher: "What do you think of Tsen Lou?" The philosopher replied: "I admire his capacity to command the military forces of a kingdom, but I do not know what his humanity is." "And what do you think of Kilou?" The philosopher replied: "He might be the governor of a city of a thousand houses or a family of a hundred cars, but I do not know what his humanity is." "And what do you think of Chi?" The philosopher replied: "If he were given an official position at the Court he would be able owing to his flowery eloquence to introduce visitors, but I do not know what his humanity is."

The same reassuring conclusion found expression in the closing speech of the President of the Conference, Dr. Heinrich Brauns:

"Whatever may be our motives, whether general humanitarian considerations, religious ideals or the ideals of Christian charity, we are all at one in the object at which we aim—to bring more light and sunshine into the lives of those who earn their bread by the sweat of their brow."

THE recent epoch-making decision on Labor Unions given by the Sacred Congregation of the Council to Bishop Liénart, of Lille, in France, on June 5 of this year points out, however, that mere kindly sentiments are not sufficient.

The Sacred Congregation speaking to Catholics cannot do less than invite them to remember that in order to maintain a lasting harmony and peace in relations between employers and workmen it is not sufficient to appeal to "professional solidarity" to multiply welfare works inspired by a purely human philanthropy. True harmony and true peace can only be obtained through wholehearted and unconditional acceptance of the enlightening principles of Christian morals.

This utterance is all the more notable since it met the objection that has inspired some well-meaning employers with diffidence, namely, the fear of a socialistic spirit in the unions. This particular fear was alleged by the employers or patronal syndicates of the Roubaix-Tourcoing district as the ground for their inquiry, in which they expressed a respect for Catholic social policy together with a mistrust of the actual Christian trade unions as constituted. In reply to this point the Congregation declares, with the support of irrefutable documents and carefully collected testimonies, that some of these motives of anxiety are exaggerated: that the others, the most important ones, which impute to the syndicates a Marxian and State Socialism are entirely unjust and without foundation.

Such pronouncements touching on the common problems of humanity show the importance of the Church's internal unity as a necessity for a divided world.

THE force of unity is acclaimed by a Protestant minister, Dr. Charles Hall Perry, as "The Catholic Advantage" in the October *Scribner's*, though the term itself seems to cause him a little difficulty.

The historic and present-day cohesion of the Roman Catholic Church accounts very largely for unparalleled stability and growth. I do not say unity. It is larger and saner than that. Predilections come from inheritance and environment. They must be reckoned with by even the most autocratic religion. The Catholic Church cannily fits itself to diversities without sacrificing principles. The bias is scarcely seen. The personal Pope is not the bond of cohesion. It is rather the Pope-idea—a point of contact with God, through which, as by a conduit, the divine emanation [?] sifts down to the humblest worshipper.

Nowhere, in all its branches throughout the world, does there arise a question of radical loyalty. It is one in origin, one in history, one in the inviolable deposit of its authority and faith. That oneness spells loyalty in the heart of every Italian, Irishman, Frenchman or other man, today and every day. He is individually one with the sacred, divine Oneness of his Church. You cannot swerve him. He will follow and obey there, though elsewhere he may be an incorrigible.

The Protestant Church is as opposite as possible. It is an agglomerate of rival cliques, separated and enfeebled for no sufficient reasons whatever. Its clusters of meeting-houses, its com-

petitions and duplications result only in extravagance of funds and a waste of energy. What is its faith? Orthodox, heterodox, Nicæan, Quicunque vult, Augsburg, Geneva, Westminster, Thirty-nine Articles, Trinitarian, Unitarian, Calvin, Wesley, Fox—Protestantism is swamped in a confusion of contradictory, unnecessary and misleading dogmatics.

The unity of the Catholic Church, or its cohesion, Dr. Perry appears to ascribe to a consummate human shrewdness and foresight. He does not remind us that the unity of the Church was the object of Christ's sacrificial prayer, nor apparently does he see how incapable mere human prudence and shrewdness would be to keep hundreds of millions of people together for a period of nineteen centuries and more. If, as he says, "the Roman Catholic appeal is to the emotions and the imagination" one wonders how such a lasting and world-wide structure can be built on such a flimsy foundation.

Is not the strength of the Church in a matter like the industrial disputes of Lille due to the fact that she does not rely on the emotions and the imagination? On the other hand, she does not let herself be deceived by mere shrewdness and human foresight, which only lead to conflict, but bases her policy on reason and on principle.

THE true Catholic view is shown in the "Jamboree Prayer," composed by Father Sevin, Secretary General of the International Office of Catholic Boy Scouts. The prayer was recited by the Catholic Scouts at the recent Jamboree, Birkenhead, England, where were gathered almost 50,000 Scouts representing seventy-two different nations.

Lord God, who didst derive the human race from one only man and one only woman, and didst wish that men should be brothers, and didst strengthen the bonds of this fraternity in redeeming all sinners by the blood of Thy Divine Son, uniting us all in obedience and filial love for one sole Father, your Vicar in this world, inviting us all to the same table of Thy Eucharist; Lord God, Who didst grant us the blessing of experiencing as Boy Scouts this living fraternity through which we feel so close one to the other in spite of differences of education, race, and color, permit us, O Lord, to restore in Thy world the Community of Christendom and to hope to re-establish amongst nations the spirit of confidence, of mutual esteem, of Christian loyalty and fraternity. We do not believe that the God Who bids us love our personal enemy will permit nations to hate one another, and will dispense them from pardoning one another, for if Thou hast made them different, it is not in order to fight one another, but to complete and help each other. Grant that amongst Thy Scouts the holy love of country may never become the hatred of other countries and the ignoring of their virtues. And if charity should not impair justice, let not sentimentalism weaken charity. But across the whole world, united by the same Promise and the same Law, let the Scouts also be united by the same Promise and the same Love in order that the earth may be milder and more peaceful because we have trod upon it.

Virgin Mary, Our Lady of France, who art also Our Lady of Walsingham, and Our Lady of Cologne, Our Lady of Loreto, and Our Lady of Guadalupe, the Empress of India and of China, and the Great Lady of the Hungarians, Our Lady of all the countries of the world, spread thy mantle over the tents of the Scouts and all countries of the world and be for them and by them, now and always, Our Lady of Peace.

These were pretty high sentiments to be absorbed by all those young heads. Nevertheless, they must have left Birkenhead with a somewhat better idea of what it means to belong to the Church universal. THE PILGRIM.

Literature

A Reveille to Dealers

MARY E. MCGILL

THE deplorable sluggishness in the sale of Catholic literature, in no negligible extent, may be traced to retail Catholic bookstores. In the main, our Catholic dealers are not versed in book-sales talk. They do not know what the Catholic literary world is busying itself with nor what potential readers may be induced to buy. Because of this apathy, they are not capable of making helpful suggestions.

Our Catholic dealers have a fair degree of everyday education, sufficient common sense and a refinement that grows out of good living and spiritual contacts. I sincerely hope I may not be accused of hi-hatting indulgence. If there is one thing most of us like less than another, it is to be delicately advised we don't know much. I know I have a sizable vacuum to fill, but hope has ever lured me on through the channel of persistent mental acquisitiveness. If I could arouse even one Catholic dealer to the point of an indignant retort, I feel I should have accomplished in that particular individual what I had set out to do, namely to wake him up. Inertia is what we who love good literature and who believe in the potency of the printed word have to combat in our efforts of dissemination.

We have in my home town two Catholic retail houses, supplying a city of nearly 350,000, of which number approximately 60,000 are Catholics. They also maintain salesmen who comb the small towns and assiduously call on our clergy in an effort to secure orders for church supplies. They function well in the selling of necessities. It takes a higher class of salesmanship to create a demand among our Catholic people for intelligent servicing in books and periodicals.

This article is meant to be broad in scope, my thought embracing all the States. Experience is a valuable educator. The writer of a paper must have something tangible to draw from when dealing with a practical subject. In this instance, I believe I am justified in assuming that local conditions are indicative of general. Conversations with those of other parts justify the conclusion.

Anemia controls. It borders on the pernicious form. Our Catholic dealers throughout the country need a literary blood transfusion to excite in them a desire to eradicate the inanition poison of "we can't sell Catholic books and magazines," which has entered their veins. How can they enthuse and animate their patrons with a desire for our best Catholic books and magazines if they themselves are unappreciative? A cold salesman will never warm a prospect. It is the nature of a fire to spread when the bellows is applied. If the blowing is continued, soon the flame will lap its red tongue on all sides, singeing if not consuming everything within its radius. Human enthusiasm has a like tendency.

If our Catholic-store proprietors desire to acquire book salesmanship, they should first become lovers of the beautiful expressed in the printed page. They need knowledge

to enable them to cull. It takes discrimination to push the right things intelligently. Because a Catholic writes a pamphlet or book does not synonymously proclaim that said work is worth the time spent in the reading thereof. Even an ecclesiastical *imprimatur* may carry no deeper meaning than that the volume is safe for readers, in that it is orthodox. Many of our Catholic products are inane, pious enough to be sure, but too often, weak expressions. The reason therefor is not far to seek. Such authors lack the gift of writing. The same thing holds true in the writings of those not of the Church.

Lukewarm and worldly-minded Catholics do not go to Catholic bookstores. The indifferent Catholic hardly knows they exist. If he did, such stores would be remembered only as places not to go to. But our Catholic book dealers can reach the Catholic masses. To do their work effectively they need more intimate acquaintance with books of worth. They are not keeping up with the times—times so pregnant with opportunities for lay apostleship, for expression of good citizenship, and for developing leaders in Catholic thought and action. It would seem unfair to libel the Catholic public with non-interest so long as our Catholic distributors of books remain impassive in promotion of the books on their shelves and uninformed as to those which should be found thereon and are not.

Alert secular bookstores employ alert clerks, men and women who love books and appreciate literary expression. It is a trite saying that of "sell yourself and you can sell your prospects." Why is it not possible for our Catholic dealers to employ girls for their book departments who are lovers of books and who have had their natural talent well directed in the right selection of what to read? Such girls exist in this rushing twentieth century.

Our dealers do not need to fear to push their stock. The laborer is worthy of his hire. The more intelligently he works the greater the reward of his efforts. False delicacy should not impede. It is his business to sell and he should not succumb to a bashful reluctance in endeavoring to create a demand. In his promotion work, the Catholic dealer can easily remove the blight of greed by spiritualizing his salesmanship.

If our Catholic dealers once take fire from a vision of the good they can do by the sale of the better Catholic books—essays, fiction, biography, poetry, as well as the hagiographies of our treasured ones—soon our people will become educated to a sense of the dignity of their heritage and the richness of their possessions, and much of the handicap to the sale of Catholic literature will be removed. The ambitious middle classes are avid readers. Do they get the right mental food?

Catholics, like those outside the Fold, read for various reasons. They read scientific treatises, because they have minds that appreciate abstract studies; they read mystical revelations, because they have a spirituality themselves that craves that kind of thought; they read poetry, because their own hearts respond to song; they read fiction, because they like people and want to be entertained by stories of their kind; they read history, because history

is more absorbing to the thinker than fiction and far more thrilling—factual writings to factual minds represent the epitome of mental diversion and cultivation. And then, there is the student of political economy and social welfare, whose interest in these topics impels him to keep abreast of the work of the period in which he lives.

For all such readers, we have current Catholic writers who are eminently equipped to express the best thought of our day. The productive minds of our talented ones shoot lofty thoughts, from which spring ideas penetratingly clear, and they are generous in giving their best to the public. It is the duty of our dealers to see that proper transportation is made of Catholic mental output.

Our Catholic dealers are not book lovers themselves, in most instances. Obviously they lack aggressiveness. New life in the book department of their business is needed. It is the part of common sense to recognize that a cause is lost when indifference or discouragement suggests a thing cannot be done.

Ambition at low ebb results in our retail supply-houses being poorly stocked in books. If you want several copies of the same book, it is impossible to obtain them. I realize the investment feature involved and the capital handicap many dealers experience. But perhaps they would have more surplus to invest and would enjoy sturdier financing if they had more belief in their turnover power. They have had a calamitous experience, to hear them tell it. They reveal it with sad voices that convince you they have actually suffered. While one sympathizes, the question logically echoes: Was it not partially lack of belief in their ability to move their stock which generated their experience?

A qualified Catholic book dealer, who engages in a steady mobilization of Catholic readers, would be in a position to point the aisle leading to the right books for his respective applicants. The sword glistening from diligent polishing by an intelligent distributor should zealously defend a Catholic public from obscenity and poisonous unbelief. The danger is more specifically to youth, but matured minds may be and often are polluted by sex literature and their faith weakened by scoffers.

I realize fully that Catholic book-distributors cannot force a Catholic public to buy. But they can lead them to do so, if they have the patience and the skill. Is it worth the effort? Recognition of a worthy enterprise grows out of astute analysis of the contemplated undertaking.

There is nothing more stimulating in life, other than the service of God (and the matter to which I refer is incorporated in this service Divine), than the constant reaching out of the heart for the things that are true, beautiful and satisfying. This sort of striving creates a desire to share with our neighbor all gifts worthy. Such Tantalus grasping for the things of the spirit, in this life, is ever elusive but none the less inspiring. Full satisfaction is attained only when the soul sees clearly, without the aid of man or his written thoughts. This ultimate lucid seeing, which each of us seeks consciously or unknowingly, comes with eternal sight and is properly called the Beatific Vision.

REVIEWS

Mrs. Eddy: The Biography of a Virginal Mind. By EDWIN FRANDEN DAKIN. New York: Charles Scribner's Sons. \$5.00.

In addition to the usual requirements for the biographer, the author who would attempt a life history and an analysis of the character of the foundress of Christian Science must need a spirit of daring adventure and robust courage for such a hazardous undertaking. Nor was Mr. Dakin unaware of the "swift darkness which has undertaken various accounts of Mrs. Eddy which did not have official sanction." He has learned, since the publication of this study, how energetic is the vigilance of the Publication Committee and how alert is the jealous loyalty of the disciples of Mary Baker Glover Eddy. But the book comes at a time when loud objections and strenuous efforts to suppress it result only in a wider publicity and a more universal demand. This biography of "a virginal mind" is not likely today to suffer the fate of Georgine Milmine's attempt to tell "The Life of Mary Baker G. Eddy and the History of Christian Science," the copyright of which was purchased by a friend of Christian Science, and, as Mr. Dakin recalls, "the plates from which the book was printed were destroyed, according to information which appears to be authentic and accurate," thereby rendering existing copies priceless. But the present study is less concerned with the history of Christian Science than with the strange career of its foundress. It is not an attack, but a well-unified, carefully planned and well-executed study of a personality. One glance at the bibliography suggests a refutation of the charge that the material herein set forth was drawn too liberally from the "discredited and suppressed biography written some twenty years ago." But Mr. Dakin has not reckoned without his host. He has considered not only the memoirs and the writings of Mrs. Eddy but has consulted and made frequent allusion to the Sibyl Wilbur biography which is sold by the church as the authorized "version." From various other sources also he gathers material for his persistent and remorseless dissection of the ailing, struggling, agonizing creature who bent all the forces of her will and the weaker wills about her in an heroic, life-long effort to overcome an inferiority complex. From the viewpoint of a psychoanalyst the author studies the outbursts of anger, the instability, the ingratitude and disloyalties, the tendency to dramatize, the will to dominate, the unblushing contradictions, the marvelous courage in the face of danger, the strange reactions in the face of ridicule. One is not so much surprised at the occasional lapse as at the consistent restraint where the temptation to ridicule might have been strongest. Only in defending Mrs. Eddy's sanity does the author explicitly thrust at her philosophy. "The fact that Mrs. Eddy acted so frequently without reference to the philosophic theories in which she found emotional consolation may be regarded as reliable evidence that her rational processes were not wholly divorced from the normal human standard." If the material so admirably handled by Mr. Dakin does not receive the sanction of the Publication Committee, one is inclined to second the author's petition that any further data which they are willing or able to reveal should, without delay, be revealed for the consideration of writers and scholars.

J. G.

The Missions and Missionaries of California. By ZEPHYRIN ENGELHARDT, O.F.M. Vol. 1, Lower California. Second edition. Santa Barbara, Calif.: Mission Santa Barbara.

The distinguished Franciscan, whose scholarly energies have been so long devoted to popularizing the splendid work of the pioneer missionaries in both Alta and Baja California, has done far more here than merely reprint the original volume published more than twenty years ago. Following a brief summary of the early Spanish discoveries and evangelical efforts in the New World, the book records the development of the missions in Lower California under the Jesuits, Franciscans, and Dominicans respectively. In the revision, Father Engelhardt makes copious use of the researches, which have appeared in late years, of Bolton, Chapman, Priestley, Wagner, Sauer and Meigs, and others, though he carefully discriminates, as occasion demands, between

the accurate facts and the faulty interpretations of some of them. On the other hand, he discards such writers as Pattie whose speculations he had previously offered with reservations. Advantage has also been taken of access, which the author has had, to many new documents. This is particularly true concerning the Dominican missions, which are in consequence much more thoroughly treated. Throughout topics are dealt with more in detail. Thus Serra's journey from Cadiz to the New World, and the story of the Pious Fund. The catalogues of the missionaries are more complete. The dates of both Serra's ordination and the Hidalgo uprising, as well as the occasion of the injury from which Fra Junipero suffered so long, have been corrected. The earlier volume is improved upon, too, by the addition of many anecdotes, illustrations, and appendices and, more particularly, by the inclusion of new letters and documents. Among the last is one of Don José de Galvez, probably never before published in English, giving first-class testimony to his rancor and hatred of the Jesuits. Of the unfortunate Hidalgo, who had neglected his priestly duties to dabble in politics and who initiated the rebellion against Spanish domination in 1810 to the irreparable loss of the missions, Father Engelhardt notes, "It is but just to the memory of Hidalgo, who died penitent, to affirm that he would never have risen in revolt . . . could he have foreseen that his action would result in the anti-Christian laws which enslave religion in Mexico today." That Spain ultimately lost Mexico the author attributes to the "idiotic machinations" of the Liberal-Masonic party. Both Masonry and Liberalism in Mexico are discussed in a very informative chapter. He writes: "The reptile of combined Spanish Liberalism and French infidel Masonry, transplanted to Mexico by designing military officers, began its strangling activity at the same time [1822-23] and its first victim was the real liberator of Mexico, Emperor Agustin I." The volume merits wide attention as well for the historical data it contains, as for the edification the lives and labors of the pioneer missionaries in the great Southwest afford. Father Zephyrin is certainly to be congratulated on his latest achievement.

W. I. L.

The Negro in Greek and Roman Civilization. By GRACE HADLEY BEARDSLEY, Ph.D. Baltimore: The Johns Hopkins Press. \$3.50.

The American Negro: a Study in Racial Crossing. By MELVILLE HERSKOVITS. New York: Alfred A. Knopf.

John Henry: Tracking Down a Negro Legend. By GUY B. JOHNSON. The University of North Carolina Press. \$2.00.

There is a curious complement between the first and second of these two books. Miss Beardsley, in her engaging study of the "Ethiopian type," as known to the ancient classical world, shows how ancient is the Negro type, as popularly conceived. Athenians of the fifth century before Christ as well as Hellenistic Alexandrians and Roman aristocrats were fascinated by it, apparently with a sort of genial, naive curiosity. The great number of these representations, especially in the Hellenistic instance, surprise the reader, as does the naturalness of the examples that she gives in illustration. The role that Negro slaves filled in the earlier ancient world, as well as its curious touch of pathos, is interestingly conjectured. In the preface, Miss Beardsley comments on the vagueness of the ancient term "Ethiopian" and the modern term "Negro," as used by archeologists and cataloguers. Now, some 2,500 years after these black-faced urns, cameos, and sculptures, Professor Herskovits puts the question as to what the Negro type is in the United States of today. His answer is peculiarly interesting because it came to him unexpectedly, as the conclusion of four years of biometric study, summed up in this live little book. He finds that the American Negro is nearer to 80 per cent than to 20 per cent mixed blood. Moreover, he has a distinct physical type. Despite a very varied origin, measurements of all the well-known and accepted evidences of physical differentiation show an unexpected homogeneity, or low variability of type. This is all the more remarkable since it proved contrary to the commonly accepted theory (W. E. Castle, Clark Wissler, Hanks) that wide crossing makes for increased variability.

Herskovits then wisely walked out of the circle of purely biological cause and effect, and found that the American Negro's physical make-up is due to social factors as well, to his reaction to the white civilization that has definitely influenced his selection and so his heredity. The social laws which Herskovits has indicated cannot be ignored if we are to deal fairly with the Negro. Dr. Johnson, of the University of North Carolina, has, in a quite different field, searched eagerly to find who, what and where (when seems to be about 1870-1871) was the immortal John Henry, hero of a hundred ballads, the "steel-driving man," who died with a hammer in his hand, after beating the steam-drill on the Big Bend Tunnel of the C. & O. Railroad. After talking to a host of witnesses, almost, but never quite, did the author touch on the authentic John Henry. The story of his search is itself a bit of history. Yet he believes that "after weighing all the evidence," the outlines of the story are true. At any rate, "the legend itself is a reality, a living functioning thing in the folk life of the Negro."

J. L. F.

Das Werden der Sittlichen Person. Von Dr. RUDOLF ALLERS. St. Louis: B. Herder Book Company. \$2.25.

The purpose of this book is entirely practical: to serve as a guide and aid to teachers, parents, and directors of souls in the task of forming solid, Christian characters. To the author's credit it must be said that he has spared no effort to go to the heart of the matter of character training. Frankly regretting that some heavy theorizing must be laid down as a foundation, he does his utmost to make his analysis clear. The standpoint is that of an experienced psychiatrist, a student of modern discussions on psychological questions, a thorough Catholic, apparently versed in ascetic literature, as well as a kind-hearted friend of little children and youth. Dr. Allers shows no small familiarity with the Spiritual Exercises of St. Ignatius, and the book has many passages illuminating them from a psychological point of view. He is the reverse of a fatalist or pessimist; indeed much of his purpose in writing seems to be to show what might be called the scientific grounds of optimism. Character, in his definition, is not an unchangeable attribute of the person, but is the sum, or the total rule, of human action; or, more precisely: "that law of value-preferences (*jenes Wertvorzugsgesetz*) on the basis of which an individual human being directs his action." Hence the essential importance which Dr. Allers (following the "individual psychology" of Adler) lays on the establishment in the individual, from the very earliest dawn of reason, of the true hierarchy of moral values. Knowledge of these values ("the primacy of the logos") is the gateway to true freedom. Consistently, as well as with a practical wisdom all his own, he applies his doctrine to each step in the little child's education, and to the problems of adolescence, of scruples and temptations, of neurosis, etc., insisting on the unity and the interdependence of all elements of the human composite. Precisely that aspect of character which entails moral responsibility is painstakingly set forth. For American readers, in view of our more genial treatment of youth, Dr. Allers' pleas for mildness in educational methods may not seem so urgent.

J. L. F.

BOOKS AND AUTHORS

Spiritual Reading.—Sister M. Emmanuel, O. S. B., has arranged a series of pious reflections for every day in November under the title of "The Month of the Holy Souls" (Herder. \$1.75). The well-ordered chapters treat of the existence of Purgatory, the sufferings of the Holy Souls, their consolations, their work of expiation. The various ways of bringing relief to them and the rewards of our generosity towards these souls in duress make up the material of the second part of this very timely and much-needed volume.

"God's Mother and Ours" (Benziger. \$1.75) is a series of considerations on various incidents in the life of the Blessed Virgin written especially for those who have been called to the Religious life but are still living in the world. Sisters and priests

will find in these fervent chapters excellent helps to preserve and foster vocations in those under their care. Those who already enjoy the happiness of the cloister will find themselves drawn closer to our Blessed Lady by meditating on these pages.

A new explanation of the "Our Father" together with an introductory chapter on the meaning of prayer, is presented in Isabel Garahan's adaptation of "Thus Shall You Pray" (Herder. \$2.00) by the Rev. Elred Laur, O.Cist. The seven petitions are treated as the basis for a Lenten course of sermons.

"Flash Lights" (Bruce. \$1.00) is the attractive title of a refreshing little volume which brings into relief some familiar truths which have become obscured or dim by time or forgetfulness. The Rev. David P. McAstocker, S.J., has gathered stories, news items, chance conversations, and classical allusions to flash back a ray of light on many homely little virtues and practices that are at times allowed to languish. Each topic is treated in a single short page and presented in an interesting and attractive style. This little volume might easily be carried about for frequent reference and occasional reflection.

Sermons and Instructions.—At this time of the year there are many priests whose thoughts and prayers center about "the chosen boy" who has started a career in the seminary. These zealous young souls need direction and encouragement, they need to be impressed with the dignity of their calling and the perfection of character which is expected of them as priests. The Rev. E. J. Goebel has written a series of letters to a young man who has just begun his studies as a seminarist; friendly, fatherly letters to his "chosen boy" in order to preserve the precious gift of vocation and guide safely and sensibly to steps of God's altar. The author deserves a debt of gratitude from priests who have been long waiting for such a book as "Pax Christi" (Bruce. \$1.50). The young seminarist who peruses these pages will offer many a fervent prayer for their author. Students in our Catholic high schools who feel the promptings of God's grace calling them to the priesthood will gather profit and strength from these chapters. The book is well titled for it is calculated to bring the peace of Christ to many souls.

The Rev. Fulgence Meyer, O.F.M., the author of many attractive and instructive books on the Sacraments and the spiritual life has issued a series of talks on the Church which he calls "The Door of Salvation" (St. Francis Book Shop. \$2.00). With his characteristic clearness and happy illustrations, the author explains for Catholics and non-Catholics the doctrines, laws, rites and usages of the Church.

For the busy priest the sermon in outline is often more helpful than a completely developed discourse which demands much time for reading and gives little opportunity for individual treatment. For this reason the two volumes arranged by the Rev. Peter Geiermann, C.S.S.R., should have a wide appeal and receive a hearty welcome. "Outline Sermons on the Holy Eucharist and the Blessed Virgin" (Herder. \$2.35) and "Outline Sermons for Sundays and Feast Days" (Herder. \$1.50) give abundant matter for practical and helpful courses of sermons and still leave room for the preacher's selection and presentation.

"The Children's Hour" (Herder. \$2.25) is a volume of carefully arranged sermons for the children's Mass. Originally edited by the Rev. Karl Dörner, they have been adapted into English by the Rev. Andrew Schorr. The instructions follow the divisions of the ecclesiastical year and include a series of talks on "The Child's Tutors" and "Good Habits." The simple, direct, familiar style is well suited to the intelligence of children and the illustrations are sure to hold the attention and inspire youthful hearers.

The instructions of the Rev. Herbert Lucas, S.J., have long been popular, particularly as spiritual reading during the time of the students' retreat. "We Preach Christ Crucified" (Herder. \$1.50) is a companion or sequel to the author's other volumes entitled "In the Morning of Life" and "At the Parting of the Ways." In the forty chapters which make up this recent addition there are considerations and meditations which cannot fail to be productive of great good in the lives of our Catholic boys.

Popularizing Religion.—The technique of religious instruction has in recent years attracted the attention of many of the best thinkers among the clergy, and given us a bibliography both informative and provocative. The newest contribution along this line is "Catechetical Methods" (Wagner, \$2.50) by Rudolph G. Bandas. After a succinct but interesting survey of catechetical literature, Dr. Bandas makes an analysis of the chief elements of any complete religious course and then discusses a half dozen of the more important and well recognized types of instruction. While the author has his own preferences regarding these, his presentation of their pros and cons is both fair and complete. In general, he insists that modern scientific and psychological findings must be availed of if our pedagogical methods regarding religious instruction would be sound. On the other hand, he is at pains to point out that the principal thing in religion is not knowledge but practice. The Faith is something to be lived, not merely memorized. The volume is mainly concerned with instruction in elementary and secondary schools, and scarcely touches the very important much more intriguing subject of the religious education of collegians. It may well find a place on the shelves of our pastors and Religious teachers, along with the volumes of Dr. McMahon, Father Sharp, and Sister Inez.

The Rev. A. Keogh, S.J., makes a genuinely worth-while contribution to our sociology bibliography in re-editing the principal letters and addresses on social questions of Popes Leo XIII, Pius X, Benedict XV, and Pius XI. "The Pope and the People" (London C.T.S. 2/) is a handbook of Catholic social theories that should be familiar to our Catholic laity who would think with the Church on social problems. The Encyclicals of the Holy Fathers have touched practically every problem agitating modern society. They evidence not only the principles that guide Catholic Action, but also the historical fact that the Church is now, as it has ever been, in the forefront of every movement for the amelioration of social life and the safeguarding of the rights of the individual, and that her philosophy of life is in the last analysis the only adequate and logical one to which to subscribe.

At a time when cynics spend so much energy in ridiculing Holy Writ, it is gratifying to find a new compendium prepared for young people by Dr. John W. Flight with an introduction by William Lyon Phelps. "The Book of the Bible" (New York: Oxford University Press. \$1.00) is based on the Protestant text and essays to tell the story of each of the principal books of the Bible with many extracts from the sacred writers themselves. In general, the selection is well made, and the illustrations add to the pleasure young people will find in this introduction to the sacred writings. However, the author has not always been impartial but here and there has used his narrative for propaganda purposes, as when he tells his readers quite dogmatically that the story of Jonah is a mere parable, minimizes the historical value of the Fourth Gospel, destroys the notion of the Virgin Birth, etc.

Oriental Sketches.—American readers will in general find it hard to appreciate the British humor which Eleanor Farjeon has woven into the fantastic volume which she entitles "Kaleidoscope" (Stokes. \$2.50). In reality it is a book of fairy tales for grown-ups. Most of them point a moral and the author manages to mingle with their telling some powerful bits of irony and sarcasm. Like a kaleidoscope the adventures of poor Anthony are varied and colorful, and the kaleidoscopic pattern is quite consistently worked out. One or other of the episodes might well have been omitted without marring the unified character and readability of the book.

In "The Ivory Throne of Persia" (Stokes. \$3.00) Dorothy Coit, known in New York for her story hours with the children of the King-Coit School of Acting and Designing, weaves into an entertaining volume for little folk some old Persian folk-lore that will give those who live in the kingdom of Imagination many a pleasant moment. The stories are based on the Persian epic "The Shah-Nameh," tales of the heroic deeds and marvelous adventures of Rustam, Kai Khosin, Zal, Jamshid, and other famous legendary rulers on the ivory throne. A series of illustrations, some colored, some black and white, add to the attractiveness of the volume.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Parents Are Not Free in This Matter"

To the Editor of AMERICA:

I have read with considerable interest Father Blakely's article "An Epitome of School Law" in the issue of AMERICA for September 7. He calls attention to Canon 1374 in which Catholic parents or guardians are absolutely forbidden to send their children to non-Catholic, neutral or mixed schools except by direct permission of the Bishop.

I would like to ask, is that the rule or law of this Archdiocese? I have never heard any pastor or priest make such an announcement, and to the best of my recollection have never heard of any letter from our Cardinal-Archbishop calling the attention of the Faithful to such an ordinance.

Would you kindly enlighten me on this very important matter?
New York. W. E. P.

[His Eminence, Cardinal Hayes, stressed this very point in his Pastoral of August 4, read that day in all the churches. "Parents are not free in this matter," was his verdict.—Ed. AMERICA.]

The Church's Law on Secular Education

To the Editor of AMERICA:

May I ask why an editor of AMERICA is so amazed at Catholics' not knowing that a Church law makes education in a Catholic school a duty?

I find a large number of Catholics who share my bewilderment at the recent insistence on this issue in AMERICA. Not long ago, in the columns of the same paper, I learned that it was enunciated at a conference of bishops nearly a half-century ago that every Catholic child must be in a Catholic school, that every parish must make provision for it. Inferring from wide observation, one would have been justified in supposing that if there were any rules regarding parish development, the order was: a temporary church, permanent rectory, and permanent church. This was the order in the parish where I was born, and I had lived there over twenty-five years before the parish school was begun. Even then it began grade by grade so that it was eight years more before there was even an elementary school. And even then the number admitted was limited. On one occasion, a man came to me to use my influence to get his boy admitted to grade one, as he had been refused on account of overcrowded conditions. Happily I was successful.

In the face of such facts, how are Catholics to blame who did not know the existence of Canon 1374? They know God's ten and the Church's six, have been drilled in these, and trained to examine their consciences in relation to them. They assumed that all others touched them only as they were expounded by their lawful head, the successor of the Apostles entrusted with their diocese, and by him *alone*. Why should a private organization seek to arouse a consciousness of sin in anticipation of such diocesan teaching?

However, Catholic schools are increasing. The Sisters are coming and the priests are going—going out of contact with the young. Only last Holy Week, I saw Sisters in the sanctuary training the altar boys for the services of the week. Not for all the Sisters' training in the world, would I exchange the four years when twice a week—Tuesday at four, Saturday at nine, we met with our pastor or his assistant in training for Holy Communion first, and later for Confirmation. The lessons of those classes I can never forget nor can anyone who attended.

Our parents were not "ignorant, worldly, nor weak-kneed." They sent us to the only school which was open to us and found leisure to instruct us in our Faith and direct us in the practice of it. They did not seek to rid themselves of this duty by passing it to others. Their children, thank God, have kept the Faith

and they do get so tired of reading in their favorite weekly slurs upon themselves and their parents—the assumption, oft-repeated, that such cannot be real Catholics.

Newton Center, Mass.

A. M. C.

[So far as we know, there is no "private organization" in this country which seeks to "arouse a consciousness of sin in anticipation of . . . diocesan teaching." There are, however, a number of private associations, AMERICA among them, which lose no opportunity of stressing the traditions and the positive law of the Church on education. Only thus can the ignorance of that law, to which A. M. C. bears witness, be dispelled, and facilities be provided for giving more of our children a complete training in religion and morality. Nor is there any "diocesan teaching" in this country which can or does contradict the law of the Church. Certainly, A. M. C.'s parents were not "ignorant, worldly, or weak-kneed." Since there was no Catholic school to which their children could be entrusted, they did the best they could, and doubtless God's blessing followed them. But a public-school training, plus catechism instructions twice a week, is most assuredly not the education which the Church desires for her children, and which her legislation prescribes. That condition can be *tolerated* under certain conditions, but never *approved*.—Ed. AMERICA.]

To the Editor of AMERICA:

As a public-school teacher, I have been much interested in the editorials appearing in the issue of your magazine for September 7, entitled respectively "Trudging to School," and "What the Catholic School Promises."

During the twenty years of my teaching career, I have failed in every single instance to detect any superiority in mind, manners, or morals of the convent-trained individual over the public-school product.

The much-vaunted superiority in scholarship of the religious school may be traced to the fact that any pupil who fails to keep up to the required standard or who presents the slightest disciplinary problem, is summarily ejected—into the public school. Incidentally, corporal punishment is resorted to on all occasions as a disciplinary measure.

The Church virtually admits that its classrooms are crowded, and its teaching Sisters incapable of the demands made upon them, and in the face of all this, condemns those Catholic parents who send their children to secular schools.

Is this fair? Any thinking person with a just mind must obviously concede that it is not.

Do those ecclesiastics who so bitterly attack the public school in pulpit and press, realize that by doing so they are casting reflections on those Catholic women and girls who are teaching therein?

It may not be to the best interests of AMERICA that this letter find its way into print, but if it does, it is hoped it will meet with the attention of thinking individuals who realize that what is said herein is neither exaggerated or distorted, but written from experience.

Boston.

MARY O'NEIL.

[Miss O'Neil is in error in concluding that the Church "condemns those Catholic parents who send their children to secular schools." She does nothing of the kind. She condemns those Catholic parents only who entrust their children to a secular school, without previously consulting the Bishop, or the delegate appointed by him for this purpose. There may be a good reason why the child cannot be entered at a Catholic school, but this reason must be submitted for examination to the Ordinary, or his delegate. Miss O'Neil may not approve this arrangement; it is, however, the law of the Church. Nor can we admit that an attack, bitter or mild, upon the public school is equivalent to a "reflection on those Catholic women and girls who are teaching therein." It is a "reflection" and a merited reflection only when the teachers approve and promote the secular philosophy upon which the system itself is based. This approval no Catholic, indeed no Christian, can give, and, as far as our knowledge goes, few Christian teachers in the public schools do give it. Many of them, indeed, strive earnestly, if unsuccessfully, to afford the child some part of that adequate training in religion and morality which he should have, and from which the secular school debars him. With Miss O'Neil's comparative rating of the religious and the public schools, we are not concerned, but she appears to concede to the former a "much-vaunted superiority," and with that we are content.—Ed. AMERICA.]

Reminiscences of Father Finn

To the Editor of AMERICA:

When Father Francis J. Finn, S.J., died, I, like many another of his old boys the country over, sincerely intended to write a little word about him to AMERICA, knowing that that same large group of his old boys would, as I am, be readers of your excellent weekly and see my little appreciation of this great teacher. A press of work crowded my good intention into the background and I neglected to follow through. I am moved today to write you about Father Finn by reading an article in your issue for September 14, about short-story writing and by a further circumstance which reminded me of Father Finn in a very significant manner.

I chanced to meet an old friend today, a newspaper man who has achieved distinction in his work. I had seen this man but seldom since my own newspaper days and our talk fell naturally into recollections of other days. Well, would you believe that almost the first thing this man said to me was to express in no uncertain terms his sorrow to learn of Father Finn's death? He said: "I have been in the newspaper game for thirty years. I have known many able men in my time, brilliant writers, lawyers, doctors, business men, teachers. In all my life no man had as much influence over me, boy and man as Father Frank Finn. I learned to read books, to love poetry, to write under him as a teacher and more as a friend. Through all my adult years I never escaped or wanted to from his kindly influence."

Mr. Fitzpatrick's piece on the short story reminded me vividly of Father Finn. Many a middle-aged eye, reading this, will turn back to other days, I am sure, when I recall his method of developing the writing of verse in his students. "No one who doesn't think beautiful thoughts can write them," he used to say. "Therefore, fill your memory with the beautiful thoughts of others—read poetry." In the days when I was a student under Father Finn (at Marquette in Milwaukee) college "men" were still boys. The refractory ones "learned lines in the jug" after class. When Father Frank had occasion to inflict such penalties his invariable sentence was "learn fifty—a hundred—whatever number—lines of—" always naming something from his favorite Tennyson. I give you my solemn word I can still repeat half of Tennyson, almost, all learned after school.

Pleasant recollections now, but then not so jolly with baseball or football forward in the yard and Father Finn (then a scholastic) in the thick of the game. In common with my old friend aforesaid and thousands of others, I know, the memory of Father Frank will always be green in my heart. It is not given to many men to reach forward through the years to influence the lives of men he taught as boys, as Father Finn has done to many thousands and will continue to do through his books, which are ageless, through many generations. R. I. P.

New York.

JOHN F. McLAUGHLIN.

A Lost Bell

To the Editor of AMERICA:

Some strange and unlooked-for information came out at the ancient court trials in Salem Quarterly Court in the latter part of the seventeenth century. In 1679, a bell, which hung in the "Beverly (Mass.) meeting house" was the subject of contention at the session of the court in November, 1679. At the trial, one Anthony Needam, "aged about 48 years," a soldier "under Major Sedgwick, in Captain Lathrop's company," testified that he "heard Captain Lathrop ask for a bell for the new meeting house in the plantation where he dwelt. Deponent heard Captain Lathrop ask again at Port Royal when Major Sedgwick was standing in the fort, and he gave him the bell in the friary, deponent and Captain Lathrop throwing it to the ground. Then deponent took it down to Captain Moor's ketch (ship) to ship home. Sworn in court." (Salem Quarterly Court records, November, 1679.)

In other words, the bell which hung in Beverly, Mass., meeting house in 1679 was a Catholic bell stolen from the chapel of a friary at Port Royal. What became of this bell?

Worcester, Mass.

GEORGE F. O'DWYER.